

THE
Two First BOOKS,
OF
PHILOSTRATUS,
Concerning the Life of
Apollonius Tyaneus:
Written Originally in GREEK,
And now Published in ENGLISH:
TOGETHER WITH
PHILOLOGICAL NOTES
Upon each CHAPTER.

By CHARLES BLOUNT, Gent.

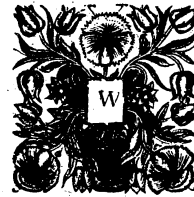
*Cum omnia in incerto sint, fave tibi,
& crede quod mavis. — Senec.*

*non vocibus ullis
Numen eget: dixitq; semel Nascentibus anſer
quicquid ſcire licet, ſterileſ nec legit arenas,
Ut caneret paucis, merſitq; hoc pulvere verum:
Eſtq; Dei ſedes niſi terra, & Pontus, & aer,
Et Cælum, & virtus, Superos quid querimus ultra?
Jupiter eſt quocunq; vides, quocunq; moveris. Luc. Ph. lib. 9.*

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The P R E F A C E.

READER,



Hether kind or unkind, I shall call you neither, for fear lest I be mistaken; However, to You alone (and that without the Patronage of any great Person) I Dedicate this Book; which if it be any ways diverting to You, will answer my expence of Time, and Yours of Mony: if otherwise, it is now too late for either to repent. The humour of this Age is such, that a *Dedication* or *Preface* before a Book, and a Grace before a Meal, are thought to be equally necessary, and useful: As if the one was no less a Preservative against the succeeding folly in the Author, than the other against the crooked Pin in the Pudding. First then for *Dedications*, their Flattery is so gross and fulsome, that all Men of Ingenuity or Honour must nauseate and abhor them. There you shall see the wise men of *Greece*, and *Heroes of Troy* laid flat on their backs, when in comparison of the gallant Patron, (perhaps some Country Esquire or Justice) *Aristotle's* a Coxcomb, *Plato* an Ass, *Hercules*, *Ajax*, *Achilles*, *Alexander* and *Cesar*, are all but so many Cowards and Striplings: Or if she be a Woman to whom He Addresses Himself, though She be really and truly as ugly as the Devil, and as Whorish as *Thais* her self, yet He has that art of washing a Blackmore white, that with two or three lines of his Pathetick Quill, he can make her more Beautiful than *HeLEN* of *Troy*, or the *Egyptian* Queen, and more Chaste than *Penelope* her self; Inasmuch, that most *Dedications* differ little from some Funeral Sermons, wherein, for a new Mourning Gown, a Gold Ring, and Five or Ten Pounds to the Vicar of the Parish, our beloved Brother [though a Devil in this World,] is made a Saint in the next. Secondly, for *Prefaces*, they ever were, and still are but of two sorts, let other Modes and Fashions vary as they please; Let the prophane long Peruke succeed the godly Crock Hair; the Cravat, the Ruff; Presbytery, Popery; and Popery, Presbytery again, yet still the Author keeps to his old and wonted method of *Prefacing*; when at the beginning of his Book he enters either with an Halter about his Neck, submitting himself to his Readers Mercy whether he shall be hang'd or no; or else in a huffing manner he appears with the Halter in his hand, and threatens to hang his Reader, if he gives him not his good Word. This, with the excitement of some

P R E F A C E.

Friends to his undertaking, and some few Apologies for want of Time, Books, and the like, are the constant and usual shams of all Scriblers, as well Antient, as Modern.

But now as for my part, I enter the Lists upon another score, and think my self oblig'd in Duty to give you some account why *I* have here presented you with so imperfect an History. My Author *PHILOSTRATUS*, Written Originally in Greek, has ever till now of late been esteem'd so inoffensive a Writer, that the most strict *Catholic Inquisitors* have never oppos'd either the Reading or Translating of him; Thus we see him already rendred into *Latine* by Monsieur *Morell*, and into *French* by Monsieur *Vigenere*; both which Translations are now Printed in *France* by publick Authority and Approbation. Neither indeed could they rationally except against him, as being no more than a bare Narrative of the Life of a Philosopher, not of a new *Messiah*, or any ways in opposition to the old; no, *PHILOSTRATUS* does not any where so much as mention the name of *CHRIST*; And if one Heathen Writer (*HIEROCLES*) did make an ill use of this History, by comparing *APOLLONIUS* with *CHRIST*, what is that to *PHILOSTRATUS*, who never meant nor design'd it so, as I can any where find? However, *EUSEBIUS* hath already confuted *HIEROCLES*, which Confutation I had intended to have annex't to *PHILOSTRATUS* by way of Antidote; although to Rational Men, I think there needed none. Secondly, if it be objected, (as I know it will,) that it may be of ill Consequence, to let the Vulgar perceive that any other Person acted Miracles besides *MOSES*, *CHRIST*, and the *APOSTLES*; How comes it then to pass that that passage in the *Old Testament* of the *Magicians*, and that other in the *New* of *Simon Magus*, have hitherto escap'd the *Index Expurgatorius*? Moreover, how came Dr. *More's* *Mystery of Godliness* to be permitted? wherein he writes a whole comparison betwixt our Saviour *Christ* and *Apollonius*, setting down at large the Miracles both of the one and the other? Besides, the Scriptures themselves do frequently acknowledge that such Miracles shall be acted by False Prophets, as would deceive [if it were possible] the very Elect: So as if the Vulgar were hereby made acquainted with the Miracles of *Apollonius*, it would be no new thing, but rather advantageous to the Scriptures, than otherwise, by how much the lustre of a true Diamond appears the more beautiful when compar'd with counterfeit Stones. However, *Philostatus* delivers them with so much of indifferency and modesty, that he endeavours all that in him lies to withdraw his Readers from the belief of them; to instance only in the last Chapter of his Fourth Book, where, speaking of *Apollonius's* raising a young Wench from the dead, He there gives you several Natural Reasons to shew how it might be done without a Miracle; and so much for *Philostatus*.

Now

P R E F A C E.

Now as to my self, I am so far from comparing him with our Blessed Saviour, or from giving credit to any other *New Miracles*, that my daily request of God is, to give me Faith enough to believe the *old*. But then if it be enquir'd for what Reason I undertook to Translate him; my Answer is, that I thought the many Descriptions in him of remote Countries, and Ancient Customs so far different from our own, as well as the Philosophical Discourses of Morality, might be both diverting, and beneficial to all those that perused him. There are various hints of ancient History, vvherein *Philostatus* is esteem'd Authentick, and vvvhich I had design'd to have illustrated by my Notes, had it been permitted me. But *Right* is not a sufficient Argument against *Might*; Therefore 'twas a vvise Caution of the As's in the Fable, who vvhen there vvas a Lavv made against all horn'd Beasts, fear'd lest his Ears might be expounded to be Horns, since the Exposition of an *Arbitrary Power* is unlimited, and its vvays past finding out.

Dum furor in cursu est, currenti cede furori. Ovid.

It is not altogether safe in this Plotting Age to ask vvhat 'tis a Clock, for who knows but some over-sage-Coxcomb may from that most Wicked *Quere*, cause you to be apprehended for a Jesuit, as having some treacherous Conspiracy to Execute at such an hour, that makes you so inquisitive of the time of the day. But to doubt of any thing that is delivered in *verbo Sacerdotis*, vvhat can be a more Damning Sin? Therefore if you should interrogate any such how he could prove his Divine Commission, his Doctrines, Inspiration, and the like; I know his Answer vvould be, that you are a *sawcy wicked fellow*, that it concerns not Layicks to meddle with such matters, that you cannot go to Heaven but by his means; that if a King or Principal Magistrate did send you a message or Command by one of his known Officers, you would not then presume to make all these uncivil Questions, and that you may as vvell believe an As's spoke, as believe there is a King of *France*, or *Cisy* of *Rome*, vvvhich you never saw, &c. But to the Point.

The vvhole Translation I have already finish'd, and had proceeded thus far as you see in my *Illustrations*, vvhen I found the Alarm vvvas given in all parts vvhat a Dangerous Book was coming out; such a Book as would unmask all practical Atheists, vvvhich [they being the greater number of men,] might therefore prove of pernicious consequence to the Publick. Above all, the *Papish Clergy* thought themselves chiefly concern'd herein, Who are so zealously revengful and malicious, that I fear'd it might fare vvith me as it did vvith poor *Esoy*, Who [notvvithstanding he had broken jests upon several great Kings and Potentates, vvithout being punish'd for the same, yet] only speaking against the Priests of *Delphos*, cost him his Life; the Story runs thus: *Esoy* being

P R E F A C E.

arriv'd at the City of *Delphos*, and looking upon the Priests, he said, "I may fitly compare You to the Wood which is carry'd upon the Sea; beholding it afar off, we judge it of great value; but when we come near, we sight it: Even so did I, (when far from your City,) admire you; but coming among you, find you to be the most useles of Men. Now when the Delphian Priests heard this, [fearing lest he should disparage them in other places,] they determin'd craftily to take away his life; Whereupon taking a Golden Cup out of *Apollo's Temple*, they secretly convey'd it amongst *Eso's* Baggage, who [not being aware of their Subtilty,] began his Journey to *Phocis*, whereupon the *Delphians* pursuing him, charg'd him with *Sacriledge*: He deny'd the Fact; but they searching his Baggage, and finding the Cup about him, prevail'd with the Ignorant multitude [who knew nothing of the Cheat] to put him to death as a wicked Sacrilegious Person. Now fearing least some such *Chalice* should be thus thrust into my *Portmantue*, and the silly common People made believe I was a Thief or an Atheist, which might cost me my Life, as it did *Eso*; I thought it my safest way to let the two Millstones of Knavery and Folly, grind on to the end of the World, without interposing my inconsiderable Opinion, which like the small Barly-corn would serve only to be ground to pieces it self, without any effect upon the motion of the Stones. 'Tis a thing of most Dangerous Consequence to oppose any Doctrine that is publicly receiv'd, how sottish soever it be; I have often wonder'd at the obdurate Hearts of some incredulous *Mahometans*, who, even to this day persist in that Heresie of believing in the story of the *Seven Sleepers*; that there were but Five [besides the Dog] that slept 300 years in a Cave; Whereas the *ALCORAN* positively declares, that true Believers affirm them to be Seven, and their Dog to make up the Eighth, with a severe *Anathema* upon all that believe otherwise. Now for my Part, rather than incur the like *Anathema*, I think it much more safe to believe as the Church believes; And (were I a *Mahometan*,) should most willingly subscribe that there were 800 besides the Dog, if the *Musti* directed me so to do; But as I am, shall at all times pin my Faith upon my Lord of *Canterbury's* sleeve: Wherefore, if the Clergy would have *APOLLONIUS* esteem'd a *Rogue*, and a *Juggler*; that being risen from the Dead, he is one of the principal fomenters of this *Papish Plot*; or that there never was any such Man as *APOLLONIUS*, with all my heart, what they please; For I had much rather have him decry'd in his Reputation, than that some grave Cardinal, with his long Beard, and Excommunicative *Ha*, should have me burnt for a Heretick. Therefore for these *Weighty Reasons* I have thought fit to Prorogue the remaining part of this History till Interest have no longer need of a *Holy Masque*, and till there be discover'd some new Road to the Heavenly *Jerusalem*, where every honest Man may

P R E F A C E.

may go without Leading-strings, or without being put to the Temporal charge of a Spiritual Guide, and till Men quit the thoughts of going to Heaven by the same means as they go to a Play-house, (viz.) by giving Money to the Dore-keepers. *Si Religio sit Fabula, Umbra fiet Sacardos.*

Lastly, As for my *Illustrations*, Notwithstanding they have ever some coherence with my Text, yet I likewise design'd them as *Philological Essays* upon several Subjects, such as the least hint of my Author might present me with. And herein making some occasional Reflections upon the defects of Humane Conversation, it may [as I expect no otherwise] render me odious to all such guilty Persons whose Follies are here exposed: For instance, *Religion* is a thing Sacred; but he that shews how it is sometimes made a Cloak for Knavery, and how some Men fight the Devils Battle under a counterfeit Banner of Christ, (*ut melius possit fallere, sume Togam.*) Shall render himself a mortal Enemy to Hypocrites. In like manner Honour is Venerable, as being (when justly confer'd) the Reward of Virtue; But he who should tell you that it is sometimes made use of only as *Fullers-earth*, to wash out the stains of an ignoble and base Original, or as a support to the sinking credit of some half-witted rich Heir new launch'd into an Estate, and thus upbraided by the Poet,

*Rarus enim ferme sensus communis in illa
Fortuna.* — Horat.

Whoever (I say) exposes any thing of this Nature, cannot but acquire the ill will of all such who have nothing to shew for their Gentility or Brains, but a *Patent*; and so the like upon all other Subjects. Now the main Scope and Design of *Books* in general, is, to teach either what Men should do, or what they really do; whereof the first instruct you in little else than what every Devout Old Gentlewoman teaches her little Grand-son, and differ not much from our Childrens *Common Catechisms*. But on the contrary, those Authors, who (like *Machiavil*, *Montaigne*, and all Writers of *Satyr*,) give a true Description of what Men really do, shew that *Man-kind* in general, ever was, is, and will be the same, viz. Base, Treacherous, and False, studying nothing but their own Interest and Safety, to which they will attain by any means whatsoever; That he who makes himself a Sheep, becomes a Prey to the Wolf; and that if men are less vicious, or more honest, it is not out of manners, but fear. Now by receiving this Character, every man puts himself upon his Guard, and is thereby rendred less apt to be invaded or injur'd; distrust making men more vigilant, and vigilance more safe. Nevertheless, *veritas odum parit*; And he that gives this true Character of his Fellow-Citizens, shall be hated even unto death, for that most men

P R E F A C E.

men are Dishonest, but few desire to be thought so. However, this is the way of Writing which I have endeavour'd (though imperfectly) to imitate; And if by shewing what ill men do, some malicious Persons (who would have their Hearts no more than their Chests of Treasure, unlock'd by any but themselves,) should mis-interpret my Design, as if I encourag'd others to do the same; Let this serve for my excuse, that I can be no more accountable for my Reader's Indiscretion herein, than any Fencing-master answerable, if his Scholars make use of the Skill he taught them, to the Destruction of their Friends; whose only aim was to instruct them how to Defend Themselves in a Just and Lawful Cause.

Farewel.

CHARLES BLOUNT.

T H E

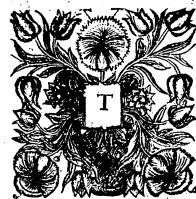


THE FIRST BOOK OF PHILOSTRATUS,

Concerning the LIFE of
APOLLONIUS the Tyanean.

CHAP. I.

Concerning the Rites and Silence of Pythagoras; also of Empedocles the Agrigentine.



They who commend [1] Pythagoras the [2] Samian, do generally relate that he was not at first an Ionian, but [3] Euphorbus the Trojan, and dying (as Homer writeth) did afterwards revive again. Furthermore they report, that he refus'd to wear any Garment made with the skin of that Creature which died of any Disease; also that he abstain'd from [4] eating living Creatures, being of opinion, that no such thing ought ever to be [5] sacrificed, nor that the Altars of the Gods should be defiled with blood; but rather that Waters made with Honey, Frankincense, and singing of Hymns should be rendred up unto them: For such were the only Sacrifices that he himself did offer unto the Gods; asserting, that he had ever found them to be far better pleas'd with those kind of offerings, than in any [6] Eleatomb, or Knife with a Basket. For having been conversant with the Gods, he had there learnt what things were pleasing, and what displeasing to them. From hence he likewise gave out, that he had learned those Principles which he us'd to deliver concerning the Nature of Things; and that whereas
B other

other men treated of divine Matters only by conjecture, (most of them [7] contradicting one another) yet that Apollo had appear'd to him, and told him plainly he was Apollo: As also Pallas and the Muses, (not declaring who they were) together with other Gods, whose Shapes and Names were yet unknown to men. And that whatsoever he deliver'd was by his Disciples not only observ'd as a Law, but also he himself was revered as coming from Jupiter. They also observ'd [8] Silence concerning Things divine; for that they heard many sacred Mysteries, which were hard to understand, for those that had not first learn'd that to be silent is a kind of Reasoning. It is likewise reported, that Empedocles the Agrigentine was addic'd to the same kind of Philosophy, as is evident from this passage in his Poems:

Comrades adieu; from henceforth I shall be,
(God-like) exempted from mortality.

And in another place:

I have already been both Boy and Girl.

Also the [9] Ox, which he (having ma^l-Wafers) is reported to have sacrific'd in Olympia, was a Testimony of one that observ'd the Doctrine of Pythagoras. And many other things do Historians report concerning the Followers of that Philosopher's Manners; which I must here omit, in that I hasten to my intended Discourse. For Apollonius, who exercis'd things near of kind to these, and yet came nearer to divine Wisdom than Pythagoras himself, is not yet known among men, by that true Wisdom which he followed solidly and like a Philosopher, though he lived neither very long ago, nor yet very lately: But of him one commendeth this, another that.

Also there are some, who because he convers'd with the Magicians of Babylon, the Brachmans of India, and the Gymnosophists of Egypt, account him likewise a Magician: and slander him for obtaining his Wisdom by indirect means. Such a misrepresentation had they of so great a Man! whereas Empedocles, Pythagoras, and Democritus, notwithstanding their frequent converse among the Magicians, were never censured for that Art. Plato also travelling into Egypt, and intermixing many Doctrines of their Priests and Prophets in his Writings, or like some curious Painter laying Colours on a rude Draught, did never yet incur the least suspicion of Magick, although for his singular Wisdom he was not a little envy'd.

Illustrations on Chap. I.

[1] *IV fuit hic ortu Samius: — Ovid Metam. 15. lib. Pythagoras* by Birth a Samian, and Son to Mnescarchus the Jeweller, was a great Hearer of Pherecydes the Syrian, till removing from S. mos to Babylon, he there set up for the study of Astrology; where it is reported, that he had no less than 600 Auditors fled unto him in one night: Among which were the famous Archytas Tarentinus, Alcmaeon Crotoniata, Hippasus Metapontinus, and Philolaus Crotoniata. Afterwards returning back again into his own Country, he continued not long there, (by reason of the Tyrannical Government of Policrates) but departed from thence into Italy, where he set up School; and was from thence call'd, *Italice Philosophia Principi*. See *Plutarch de Philosoph. Opinion. lib. 1. chap. 3.* who calls him the first Author of the Name of Philosophy. Pythagoras first taught the Doctrine of Metempsychosis, or Transmigration of Souls into other Bodies, when speaking of himself, he said, He was at first Euphorbus, (who being slain in the Trojan War) he was then Hormotimus, next Pyrrhus a Fisherman, and now last of all Pythagoras the Philosopher. He learnt this Opinion (as both Herodotus and Plutarch write) from

from the Egyptian Priests; according to which Doctrine, if a Man of a fierce and fiery Disposition dies, then his Soul goes into some Lion, Bear, or other ravenous Beast, proportionable for so ravenous a Spirit: However this Principle bred in them an amicable Friendship and Hospitality for all living Creatures, not knowing to the contrary, but that in shewing kindness to an Horse, or a Dog, they oblige their dead Father or Grandfather, whose Souls might happen to be invest'd with their Bodies. This made Pythagoras so kind to the Inhabitants of the Ocean, that having purchased a draught of Fish of the Fishermen, he turn'd them all loose again into the Sea. *Plut. Symp. lib. 8. 24. 8.* He restrain'd his Disciples from nothing more than from Cruelty to dumb Beasts, which made him so great an Enemy to Fowlers, Fishermen, and the like. Concerning Pythagoras's Precepts, most of them were abstruse, resembling the Egyptian Hieroglyphicks; he held that the Principle of all things were Numbers, and their Proportions. But of this see more in *Plutarch's* Mort. as also in *Diog. Laert. lib. 8.* Pythagoras founded his Sect of the Pythagoreans, *A. M. 3360.* about the time that Jerusalem was besieged by Nebuchadnezzar.

[2] Samos is an Island in the Ionian Sea, call'd Cephalenia, wherein is a Town of the same Name, but now it is call'd Porto-Guiscardo; *Laertius* tells us, that this was the Birth-place of Pythagoras.

[3] Euphorbus a Nobleman of Troy, that was slain in the Trojan War by Menelaus: This Euphorbus's Soul Pythagoras affirm'd to have been transmigrated into his own Body, according to that of the Poet:

*Ipse ego (nam meminì) Trojani tempore belli
Pantobides Euphorbus eram. — Ovid Met. lib. 15.*

*Hom. Illiad.
lib. 17.*

Pythagoras held that God was the Soul of the World, and that from him each Creature receiv'd his Spirit, and return'd it to him again at his Death; so that afterwards the Almighty did bestow the same Soul upon other Men, or other Beasts, according to his divine Will and Pleasure: But of this I have treated more at large in the last Chapter of *Philostrophus's* 8th, Book, concerning Apollonius.

[4] *Hec quantum scelus est in viscere viscera condit,
Congestoz, avidum pinguescere corpore corpus,
Alteriusq; animantem animantis vivere Letbo? &c.*

*Ergo ne pietas sit vicia cupidine ventris,
Parcite, vacinor, cognatas cade nefandas
Exturbare animas: nec sanguine sanguis alatur. Ovid. Metam. lib. 15.*

Thus Ovid in the 15th. Book of his *Metamorphosis*, gives us a full and admirable Character of all Pythagoras's Tenents, whereof the abtaining from Flesh-meats was one: however not out of Superstition, as some would have it, but rather (as *Laertius* observeth) for conveniency and healths sake, as thinking all those sanguinary Meats too gross and stupifying for the Brain; and therefore most disagreeable with the study of Philosophy.

[5] Mankind being for the most part ill-natur'd, and unfit to oblige others without some reward, as also judging of God Almighty by themselves, did at first conceive the Gods to be like their Eastern Princes, before whom no man might come empty-handed. And thus came the original of Sacrifices. Now the crafty Sacerdotal Order (who (like Swine fatten'd with trough) were maintain'd and made rich out of the Follies and Passions of men) did above all things improve and propagate this Opinion, and that because great part of the Offerings fell to the Priests share. Wherefore they soon left off Pythagoras's poor Institution of Frankincense, Fruits, Flowers, &c. which lasted till their Gods (or to speak truly, their Priests) grew so covetous, that nothing but the Blood of Beasts could satiate them; and so fell to sacrificing, first Beasts, then Men, Women and Children; and the very Gods themselves if they could have got them. And all this was to bring Roast-meat to the Priests. But one of the wisest among the Heathens, who was guilty neither of this Folly, nor this Impiety, sings you another Song, saying,

*Non Dove mactato caelestia Numina gaudet,
Sed qua prastanda est vel sine teste fides. Ovid.*

But if you would discover the whole Roguery of these Priests in this matter, you may find

find it written at large in a Piece that is lately stolen forth, under this Title, *Great is Diana of the Ephesians, or the Original of Idolatry, and politick Institution of the Gentiles Sacrifices.*

*Cum sis ipse nocens, moritur cur vltima pro te,
Sinititia est morte alterius sperare salutem.*

[6] A Hecatomb was a Sacrifice, wherein were offer'd up an hundred Beasts of a fort all at one time, as an hundred Oxen, an hundred Sheep, or an hundred Swine :

*Vota fovi Minos taurorum corpora centum
Solvit.* Ovid Met. 8.

This Sacrifice is said to have been first instituted by the *Lacedemonians*, who having subdued a hundred several Cities, made an Offering of Oxen, proportionable to the Towns they had conquer'd.

[7] If Preachers, Teachers, and Pastors of the Church, disagree about Matters, which they preach up as necessary points of Faith, they deservedly lose all their Credit and Authority; for who will believe Witnesses on their own words, if they disagree in their Testimony?

[8] One chief Command which *Pythagoras* imposed upon his Disciples, as well as upon himself, was a five years silence: In all which time, though they were to refrain from speaking themselves, yet might they receive company, and hear others discourse to them.

*Afferit hac Samius post docta Silentia Lustris
Pythagoras.* Sidon. Apol.

Again,

At non Pythagore monitus, anni, silentis. Claud.

Now this refraining from Discourse, did not only corroborate the Memory; but heighten'd the Fancy, and improv'd the Understanding, by such a constant and uninterrupted Meditation, far beyond any Converse or Study: For that Reading is like Eating, and Contemplation like Digestion, where (if we observe) out of all the twenty four hours, two only are sufficient for Eating, and all the rest for Digestion. Nor are any men so considerable in a Kingdom, and so odious to a dissolute Prince, as such thinking Subjects, who must needs concern him in their hearts.

[9] Among all the Beasts of Sacrifice, none was higher esteem'd for that purpose than the Ox, who at all such times was offer'd up with great Pomp and Ceremony, as you may learn from the Poet:

*Vltima Labe carens, & prestantissima forma
(Nam placuisse nocet) virtutis presignis, & auro
Sistitur ante aras, auditq; ignara precantem,
Imponiq; sua videt inter cornua fronti,
Quas coluit fruges.* Ovid Metam. lib. 15.

After all things were in readiness, and the Priest had ended his Prayers to God *Jannus*, and the Goddesses *Vesta*, (without whose Intercessions they might not have access to any other Gods) then did he lay upon the Beast's Head a little Corn, together with a Cake made of Meal and Salt, call'd in Latin, *Mola*, Spang'd *salsa cala taurorum mola*. Sen. Oedip. Act. 2. Then giving a long crooked Knife to under Officers, call'd from thence *Cultarii* they kill'd the Beast therewith. See *Rosin. Antiq. lib. 3. chap. 33.*

CHAP.

CHAP. II.

How Apollonius having foretold many Things, was accused for Magick; when at the same time Plato, Socrates, and Anaxagoras, were not taxed with the like Crime, although they were likewise divine Men, and foretold the most remote Things.

IT would be a very [1] unjust thing for any Man to tax Apollonius with such a Crime, only because he foresaw and foretold sundry Things: In as much as [2] Socrates will come under the same Condemnation, for the Things which he foreknew by the help of his Genius; as also [3] Anaxagoras, for the many Things which he by his Wisdom foretold would come to pass. For who knoweth not, that Anaxagoras at Olympia (when there was no sign of Rain) came into the Stadium with a furr'd Garment, and presently after there succeeded a vehement Shower? Likewise foretelling that a certain House would fall to the ground, he was in the right, for it fell: Also predicting that the day would be turn'd to night, and that Laert. 12. [4] Stones should fall down from Heaven about the River [5] Argos, he told true. And yet they who have ascribed these things to the Wisdom of Anaxagoras, will not allow Apollonius to foresee things by Wisdom, but say that he did such things by Magick Art: Wherefore thinking it convenient to remove so great ignorance out of the minds of many, and to search diligently of this Man both the times when he said, or did any of these things, as also the kind of Wisdom, by which he acquired to himself the reputation of so divine a Person. Now whatever I here propose to write concerning him, is collected partly from those Cities which entertain'd him, partly from the Writings of those Priests with whom he had convers'd, or rather from those Temples whose Rites he had restored, and partly from those things which others have reported of him. He wrote also Epistles to Kings, Sophists and Philosophers, at [6] Elea, [7] Delphos, [8] Egypt and India, concerning their Gods, Customs, Manners and Laws, among whom he reform'd whatsoever was done: But the most certain I have thus collected.

Illustrations on Chap. 2.

[1] Self-love is so predominant in mankind, that no person how good or how just soever can be exempt from partiality to himself and his profession: 'Tis that which renders *Mahometanism* so odious to *Christians*, and *Christianity* so contemptible to the *Turks*, as also *Papery* to the *Protestants*, and the *Protestant Religion* to the *Papists*. This made *Heroicles* the *Heathen* so much extol *Apollonius* above *Christ*, and *Eusebius* the *Christian* so highly prefer *Christ* before *Apollonius*. *Apollonius* is by many accused of Magick, and so was *Christ* himself by *Celsus* and others: Therefore whether one, both, or neither, did justly merit such accusation, ought to be impartially examined without any regard either to Interest or Religion; since whatever person tries matter of fact by his own Carcass, gives the same reason to his enemies Negative as to his own Affirmative, and so leaves the contest in *stern quo prius*. Therefore he who would indifferently judge between both, must consider three things, 1. Their Doctrine. 2. Their Miracles. And 3. Their Evidence: After which, if you find them equal in all three points, then how to prove that one acted by a diviner Spirit than the other, is a work too difficult for any but he that can remove Mountains, which grain of Mustard-seed I pretend not to: Nor do I need it, for that I am satistf'd in *Christ's* preeminence. Most men are apt to flatter their

their own Party, calling that Religion in themselves which in others they term Irreligion or Superstition; how often have I heard a pretended Zealot call the same passion Love in himself and Lust in another, the same noise chiding in himself and scolding in others. Concerning this Partiality we have frequent Examples in ancient History, as well sacred as profane: For instance, how mightily can *Tertullian* inveigh against the *Heathens* for persecuting a few *Christians*, but never exclaim against *Jeseph* for murdering so many hundred thousand of the *Jews*; and why, because whoever is our enemy, we also make him to be God's enemy, that we may have the better pretence to kill him. Again *Tertullian* in his Apology denies the Divinity of the heathen Gods, because says he, had they had the power of making themselves, they would never have been born men, and subjected themselves to mortality, when they might have enjoy'd so much a more excellent condition; which Argument is not only partial but dangerous, when the wicked *Heathens* urge the same Objection even against *Christ* himself, saying, How then was he a God, who subjected himself to far more miseries both in life and death, than ever any of the heathen Gods underwent; which according to his Rule he must never have done, had he been a God. *Tertull. Apol. chap. 11.* Furthermore *Tertullian* in the same Chapter speaking of the heathen Deities, says, He knows not what need God has to communicate himself to men; that 'twere an injury to the Divinity to require the assistance of any person living, much less that he should employ to so excellent an end the ministry of dead men, &c. which Argument the wicked *Pagans* are too apt to retort. So that nothing can be of a more pernicious consequence than such an over-active and partial zeal, which snatching up all weapons to defend its Cause, most commonly lights upon one with a double edge. If you believe the *Monks*, such as *Suidas* and others, *Lucian* was torn in pieces by Dogs, which scandal they raise upon him for being an enemy to their Religion; notwithstanding other Historians tell us he died in much honour, being Procurator of *Egypt*. They will also tell you, that *Judas* was blear-ey'd, hump-shoulder'd, and crook-legg'd, because he betray'd *Christ*: Again, that the *Jews* (notwithstanding their mixture with other Nations renders it impossible) have a particular ill favour, because of their aversion to *Christianity*; not distinguishing whether a *Jew* converted, or a Child begot between a *Jew* and a *Christian*, shall retain its ill scent, if such an one there be? Thus (like some of the primitive *Christians* with their *pie-fraudes*) many do still propagate their Religion and Interest with lyes. Dare we not say a Thief is handsome, if he really be so? or that a Woman hath a good Breath, because she is dishonest? or that a Lawyer pleads well, because he is for my Adversary? Many are so zealous to help their Prophet into the Saddle, that they endanger tumbling him over and breaking his Neck. Will you (says *Job*) talk deceitfully in God's Cause, and tell a lie for his sake? No, we mistake, 'tis not for God's sake, but for their own. I have heard the *Heathens* object it as a stumbling-block, that *David*, who murder'd his Friend *Uriah*, and then lay with his Wife, should be accounted a man after God's own heart; whereas (say they) if one of us had done so, we should have been counted worthy of death here, and damnation hereafter: And when I told them of *David's* Repentance, they reply'd, that so much was usual in all Malefactors at the hour of condemnation. But to conclude this Discourse, we must have great care lest (like *Eso's* Ape) when we too much commend our selves, we procure that laughter at our selves which would otherwise never have happen'd: For 'tis a great mistake to think, that our own Opinions or the custom of our own Country is always infallibly the best; and it betrays a narrowness of fancy in us, when our Party infects our understanding.

[2] Of *Socrates's* Genius I have spoken more at large in another place. See the Index.

[3] *Anaxagoras* the Philosopher, Son of *Hegebulus*, was born in the 70th. Olympiad at *Clazomenæ*; in the 20th. year of his Age (at the time of *Xerxes's* Expedition into *Greece*) he travell'd to *Athens*, there to study Philosophy, where he continued 30 years, partly under the instruction of *Anaximenes*. He relinquish'd his Patrimony and Estate, converting himself from civil Affairs to the knowledge of Things. *Cicero Tusc. Quest. 5.* *Suidas* affirms, that he left his Grounds to be eaten up by Sheep and Camels; and that therefore *Apollonius Tyaneus* said, he read Philosophy to Beasts rather than to Men. *Plato* derides him for quitting his Estate, *Hipp. mai.* But *Laertius* reports, he assign'd it to his

his Friends; whereupon being by them accused of Improvidence, why (answer'd he) do not you take care of it? One reproving him for taking no care of his Country; wrong me not (said he) my greatest care is my Country, pointing to the Heavens. Another asking for what end he was born, he answer'd, to contemplate the Sun, Moon and Heavens: *Laertius*. So eminent was *Anaxagoras* in natural Philosophy, that they honour'd him with the title of *Nes*, the Mind, as being the first that added that principle to Matter: He first held the order and manner of all things to be directed by the power and reason of a Spirit infinite. *Plutarch* (in the Life of *Nicias*) says that *Anaxagoras* first found out the Lunary Eclipse: It was his opinion of God (says *Polyd. Virg.*) that he was *Infinita mens, quæ per se ipsam movetur*. Many eminent Persons were the Scholars and Auditors of *Anaxagoras*, viz. *Pericles* Son of *Xanippus*, *Archelaus* Son of *Apollodorus*, *Euripides* Son of *Mnesarchus*, *Socrates* Son of *Sophroniscus*, and some amongst these mention *Democritus*. After having lived 30 years at *Athens*, he went to *Lampsacum*, where he dwelt 22 years more, and then died. *Laertius* and *Clemens* tell us he was the first Philosopher that ever put forth a Book: The Inhabitants of *Lampsacum* buried him magnificently, with this Epitaph, which Mr. *Stanly* thus translates out of *Laertius*:

Here lies, who through the truest paths did pass
O' th' World celestial, *Anaxagoras*.

[4] *Pliny* s. 58. tells that the *Gracians* celebrate *Anaxagoras* the *Clazomenian*, for that he foretold by his Learning and Science, in the 2d. year of the 78th. Olympiad, on what day a stone would fall from the Sun, which happen'd in the day-time in *Thrace* at the River *Agos*, which stone (says he) is at this day shewn about the bigness of a Beam of an adust colour. *Plutarch* tells us that this stone was in his time not only shewn, but revered by the *Peloponnesians*. For the time of its fall, the most certain account is given us by that Marble of *Arundel-House*, (graven about the 129th. Olympiad) which says that it fell in the 4th. year, of the 77th. Olympiad, when *Theagenides* was *Archon*. *Aristotle* gives us but a very slender account hereof, saying, that it was a stone snatch'd up by the Wind, and fell down again in the day-time: However *Plutarch* in the Life of *Lysander* pretends us with a large Relation of it. *Charimander* undoubtedly meant this stone, when in his Book of Comets he saith, that *Anaxagoras* observ'd in the Heavens a great and unaccustomed Light, of the bigness of a huge Pillar, and that it shined for many days. *Senec. quest. 7. 5.*

[5] *Egos potamos*, i. e. *Capra fluvius*, *Anglicè* Goatsbrook. At the entrance into this River the *Athenian* Fleet was taken by *Lysander*. *Pliny* (as I said before) mentions this to be the place where *Anaxagoras's* stone fell from the Sun.

[6] *Elea*, a City of *Greece*, lying near the *Hellepont*, wherein *Zeno* the Philosopher was born. There is another City of this Name in that part of *Italy* which was called *Lucania*.

[7] *Delphos*, a City of *Phocis* in *Greece*, (now call'd *Salona* and *Castris*, *Ortel.*) seated on *Parnassus*, where the Temple of *Apollo* stood. But of this see more in the Index.

[8] *Ægyptus*, the Country of *Egypt*, so call'd from *Ægyptus*, the Brother of *Danauus*, that slew him, and reign'd there 68 years. *Egypt* is situated in *Asia*, however *Prolemy* places it in *Africa*. It is bounded on the East with the *Red Sea*, on the West with *Cyrene*, on the North with the *Mediterranean*, and on the South with *Habassia*. Long. 58. Lat. 30. It is by *Mela* divided into two parts; the upper call'd heretofore *Thebais*, and now *Sabid*; the lower call'd *Delta*. *Egypt*, call'd by the *Hebrews* *Misraim* and *Chus*, hath ever been famous for the invention of Arts and Learning, from whose Fountain, *Homer*, *Pythagoras*, *Solon*, *Musæus*, *Plato*, *Democritus*, *Apollonius*, and many others, enrich'd themselves and their Countreys all with *Egyptian* Knowledge: For which reason (as *Crispius* writes) *Egypt* was ever honour'd with the Name of *Terrarum parens*, or as *Macrobius* sometimes calls her, *Artium materem*: *Saturn. 1. 15.* Many and great Disputes have there been amongst the Learned concerning the Antiquity of this People: Some with *Josephus*, *Bochartus*, and others, make the *Israelites* more ancient than them; others, as with *Apion*, *Manetho*, &c. prefer the *Ægyptians*, and say, that the *Israelites* receiv'd their Learning from *Egypt*, which to me seems most probable, by what I gather out of such ancient Historians, which write neither for favour nor affection; neither ought any

augmented, and he by tedious Complements become more acceptable in the eyes of silly Women; but altogether useless, if not pernicious to the Government of his own Country, in creating doubts and dislikes by way of a partial Companion. I have never met with more ridiculous subjects for Laughter, than are most of our young Sparks newly come out of France, tyed to their Swords with a broad Belt upon their Loins, like a Monkeys Chain; when with their Hat under one arm, and the other hand at their Cod-piece, you shall hear nothing but of what they did in the French Camp, or at St. Germans, beginning each sentence with a *Jarné*, or *Mort de Dieu*; and when they speak to their Lacqueys, ever mistaking *Garçon*, for Boy: nothing can be more insipid, than such a Coxcombs discourse; he magnifies Tyranny, because he convers'd with none but the Commanding party; and extols Popery, for its Pageantry: and this is all that most of our young Gallants profit by their French Voyage. Travelling (says *Montaign*) is very necessary, not only (as half-witted men use) to report how many yards the Church of *Sancta Rotonda* is in length or breadth, or what rich Garments, costly Stockings or Garters such a great Lady weareth; or as some do, nicely to dispute how much longer or broader the face of *Nero* is, which they have seen in some old ruins of Italy, than that which is made for him in other old Monuments elsewhere: But they should principally observe, and be able to make a certain relation of the Humours and Fashions of those Countries they have seen, that they may the better know how to correct their own Wits, by those of others. Certainly nothing can be more pleasant or profitable, than to behold variety of new Objects, and to propose to ones self the diversity of so many other mens Lives, Humours and Customs. As it is more pleasant to Travel up and down ones own Country, than always to remain in ones own Parish; so is the pleasure no less heightened in Travelling into other Countries: for which purpose, he that can shelter himself under the protection of an Embassador, as one of his Retinue, will Travel the safest, cheapest, and have more respect shew'd him upon all occasions. Concerning this subject, see those two admirable discourses in the Lord Bacon's Essays, and Mr. Osborn's Advice to his Son.

[3] Rhetorick is nothing else but an Artificial help, call'd by some the Mystery of Flattery, by others downright Lying, whereby they endeavour what they cannot gain by Truth, to effect by the flourishing varnishes of fine Language, in so much that *Pliny* reports of *Carnades*, that whilst he discours'd, it was hard to discern what was true, and what not. Whether Rhetorick be an Art or no, remains to this day a dispute amongst the Learned: *Socrates* in *Plato* demonstrates it to be neither an Art, nor a Science, but a certain kind of Subtlety neither noble nor honest, but low, illiberal and servile Flattery: which made the *Lacedemonians* altogether refuse it, believing that the speech of good men ought to proceed from sincerity of Heart, and not from the hypocritical of studied Artifice. The first who ever taught or wrote of Rhetorick, were *Thissias*, *Coraces*, and *Gorgias*; however there were many others among the Ancients, who through the strength of their natural parts, became very famous for Eloquence: whereof the chief were these, *Antiphon*, *Isocrates*, *Demosthenes*, *Æschines*, *Lysias*, *Demades*, *Cicero*, *Marcus Seneca*, *Petrinus Arbitr*, *Hermogenes*, *Quintilianus*, *Lucianus*, *Allianus*, *Arifides*, *Symmachus*, &c. The force of Eloquence may be proved by sundry Examples, whereof this one may suffice, concerning *Hegesias* the *Cyrenian*; who representing the miseries of this Life, made so deep an impression upon the hearts of his Auditors, that many of them cast away their own Lives voluntarily: in so much that King *Prolomy* (as *Valerius* informs us) forbade him to dispute any longer upon that subject. We read that *Thucydides* being ask'd by *Archidamus* (King of *Sparta*) whether he or *Pericles* was the best Wrestler, made answer, Your question, Sir, is very hard to be decided: for if in wrestling with him, I give him a fall, with his fair words he perswadeth those that saw him on the ground, that he never fell, and so getteth the Victory. *Ariston* doth wisely define Rhetorick to be a Science to perswade the common people: whereof if we observe, it succeeds so much no where as in Commonwealths, and those Governments wherein the ignorant vulgar people have had the greatest Power, like that of *Athens*, *Rhodes*, and *Rome*: in which places few arrived to any Grandeur, without Eloquence, *Pompey*, *Cæsar*, *Craffus*, *Lucullus*, *Lenulus*, *Mætelus*, have taken their Rise from hence. However it was found by experience, that these Orators were very pernicious to the

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Government, in so much that that most wise Roman, *Marcus Cato*, prohibited those three *Athenian* Orators, *Carnades*, *Crisibolus*, and *Diogenes*, to be admitted to publick Audience in the City, being men endued with such acuteness of wit, and eloquence of speech, that they could with great ease make evil good, and good evil. For this reason *Cicero* was at *Rome* call'd King, because he ruled and guided the Senate which way he pleas'd by his Orations. For my own part, I confess my self to be a great enemy to all long formal Speeches, which seldom have wit or fancy sufficient to make amends for the tediousness of the Discourse: For

Brevity is always good, be it, or be it not understood. Hudib.

We read in *Dion Cassius* of an Orator who was allow'd two hours to plead in behalf of a Prisoner his Client; whereof the first hour he spent in lamenting his want of time to plead in such a Cause; the second hour he spent in his *Exordium ad captandam benevolentiam*; and so the time being expired before he came to the merits of the Cause, the Council was suffer'd to speak no longer, and his Client fairly hang'd. Most of these Orators do so much study words, that they little at all regard either sense or matter: Nor can any thing be more insipid and impertinent than such a *Sir Formal Trifle*, who is at best but the stately figure of a Fool: The most eloquent of these Discourses are like our Syllabubs, little else but froth. Whenever I hear any Author of a Book, or Orator, spend much time in complaining of his own weakness, I always take him at his word, and so listen no more to what he says. Rhetorick presents all things by a false light, when (like the magnifying Glass) it makes small things appear great. When I hear a Physician thunder out his Terms of Art, I always suppose him an ignorant Quack; however it gives them a Reputation with Women: which made *Pliny* observe, that Physicians get their Living by Rhetorick. *Montaign* says, That Rhetorick is little better than a Chamber-maids Tittle-tattle; when (like fine Cloaths upon a Monkey) Orators do generally endeavour to repair the deformity of a bad Cause, with multiplicity of words. This Art of Rhetorick, saith *Diodorus*, was first invented by *Mercury*; however *Aristotle* declares, that *Empedocles* was the first Author of it.

[4] *Agis*; See my Notes upon the foregoing Chapter.

[5] *Tyana* (call'd heretofore *Thoanum*) a City of *Cappadocia*, lying almost in the middle between *Cæsarea* and *Tarsus*. This place is chiefly famous for the Birth of *Apollonius*, from whence he is call'd *Tyaneus*.

—Ostendit adhuc Tyaneus illic
Incola de Medio vicinas corpore Truncos. Ovid Metam. 8.

[6] *Cappadocia* (so call'd from the River *Cappadox*) is a spacious Countrey in *Asia* the Less, otherwise named *Leucosyria*, *Amasia*, or *Genech*, and anciently *Moga*. This Countrey is exposted to the *Euxine Sea*, between *Galatia* and *Armenia*, also to the Confines of *Cilicia*, being separated by the Mountain *Taurus*; wherein the most eminent Cities were *Trapezus*, *Comana Pontica*, *Comana Cappadocia*, and since *Amasea*, *Cæsarea*, *Tyana*, and *Sebaste*, or *Satala*. This Countrey was ever esteem'd famous for its Breed of Horses: *Terra ejus ante aliam Nutrix Equorum*; as both *Solinus* and *Isidore* write. The Inhabitants of *Cappadocia* were esteem'd to be of a poysonous nature, in so much that if a Snake should draw blood of a *Cappadocian*, the mans blood would poyson it.

[7] *Proteus*, the Son of *Oceanus* and *Thetis*, esteem'd by the Ancients a God of the Sea, for that reigning in the Isle of *Carpathia*, and in *Egypt*, he chiefly inhabited moorish watry places, by the assistance of which Waters, he preserv'd himself from the fury of the *Scythians*: He sometimes dwelt in the *Pharos*, or Tower of *Alexandria*. It is reported by all the Ancients, that this *Proteus* used when he was asleep to be transform'd into divers shapes, into wild Beasts, Serpents, Birds, Trees, Water, Fire, &c. from whence arose that Proverb, *Proteo mutabilior*: The Author of which Fable *Homer* is thought to have been; for so he writes in his *Odysses*:

Ἄν' αὖτε πρὸς τὸν ἄλγος γένει' αὖ γένειο.
Αὐτὰρ ἐπεὶ τὸν δεικνόν, καὶ πάρεστι, καὶ καὶ κῆρος αὖ,
τίθει δ' ὅ γ' ἄνδρ' ἴδω, καὶ δεινὰ ποιοῦν ὑπὸ πτεροῖσιν.

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To the same purpose hath *Virgil* written, *Georg.* 4.

*Fiet enim subitis his horridus, atraq; Tigris,
Squamosq; draco, & sulcus cervicæ Leæna;
Aut aciem flammæ sonitum dabit; aquita vinclis
Excidet, aut in aquas tenues dilapsus abibit.
— Ille sua contra non immemor artis
Omnia transformat sese in miracula rerum,
Ignumq; horribilemq; feram, fluviumq; liquentem.*

Most of our ancient Poets have written to the same effect: As *Horace*, lib. 2. sat. 3. *Ovid Metam.* lib. 8. and *Silius Italicus*, lib. 7. *Horace* compares the unconslancy of vulgar people with this of *Proteus*:

Quo teneam vultus mutantem Protea Noto?

Some report the original of this Fiction to be the Diadem which *Egyptian* Kings used to wear, whereon were engraven divers fables of all kinds of things. *Natalis Comes* says, that this *Proteus* (or as some call him, *Vertumnus*) reign'd four years before the *Trojan* War, *An. Mundi* 2752. and that *Paris* having ravish'd *Helena*, fled to *Proteus* for shelter, which both *Herodotus* and *Diodorus* affirm.

CHAP. IV.

Where Apollonius was born; also concerning the marvellous Vertue of a certain Water.

A Pollonius is reported to have been born in a certain Meadow, near unto which there is now a Temple erected to him; therefore let not the manner of his Birth be unknown, as something worth relating: That when his Mother was near the time of her delivery, she was admonish'd by a Dream to go forth into a Meadow to gather Flowers; which accordingly she did the day following: Where having stay'd somewhat long, and her Maidens being all dispers'd and employ'd in gathering Flowers, she her self fell asleep in the Grass. Whereupon the Swans that fed in the Meadow encompass'd her round in a Circle whilst she slept, and clapping their Wings, (as their manner is) fill'd all places round about with a great noise, a South-west Wind blowing gently at the same time over the Meadows. Now she being awaken'd from her sleep with the singing of these Swans, was presently brought to bed of a Boy; any fright being apt to make a Woman fall in labour before her time. Moreover the Inhabitants of that place say, that at the time of her [1] delivery, a flash of Lightning fell down from Heaven upon the Earth, which was no sooner seen, but immediately ascending up on high into the Air, it vanish'd quite away: This very thing (as I conceive) portending that the new-born Child should transcend all earthly things, and dwell near unto the Gods; they foreshowing a brightness above all things below, with a vicinity to the Gods, and all the greatness this man arrived to. Now there is near unto Tyana a [2] Water for Oaths, consecrated (as they report) to Jupiter, which the Inhabitants call [3] Asbestos, that is to say, such as will not be consumed by fire. The Spring it self is very cold; however it boyleth and bubbleth up like a Kettle over the fire. This Water (as they say) is mild and sweet to the taste and sight of all such persons as are just and careful in keeping their Oaths; but unto them that are false and [4] perjured, it is a present punishment; in so much that having drank thereof, it seizeth

seizeth their hands, eyes and feet, taking them with Dropsies and Consumptions. Nor are they able to depart from thence, but abiding by the Water-side, they there confess their perjuries, and lament their calamity. The Inhabitants of that place acknowledge Apollonius to be the Son [5] of Jupiter, notwithstanding he himself affirm'd that he was the Son of Apollonius. Now in process of time, being grown up to those years that are capable of Discipline, he soon gave remarkable Testimonies of his great Wit and Memory. He used the Attick, nor would he so far comply with the custom of the place to use any other. He drew the eyes of all men upon him for his incomparable Beauty.

Illustrations on Chap. 4.

[1] T is well known to all men that have search'd into the Records of ancient Time, how necessary it hath ever been esteem'd for Heroes to have a Birth no less marvellous than their Life; as it appears by the several Histories of *Semiramis*, *Cyrus*, *Romulus*, and many of the heathen Gods. We have a common saying, That a good beginning makes a good ending; and a miraculous Birth goes half way towards the making of a Prophet. A seventh Son (because unusual) without any Daughters between, is naturally born with a healing Hand, according to the Vulgars opinion. A Prodigy at any persons Birth (like a Comet hanging over a Kingdom) hath ever been esteem'd an Omen. Thus was *Plato's* swarm of Bees that lighted upon him in his Cradle, lookt upon with admiration; although perhaps, had not his Life been so eminent, it would never have been regarded or remembered. Now when Poets or vain Historians do tell of such prodigious Births of great persons, I conceive that such Wonders may be Lyes that have been added after their Deaths, to compleat the strangeness of their Lives: since no Story loses by its carrying; for every man improving his Talents in those Cases, desires to make his Tale more wonderful. I have heard the Story of a *Baltard*-child, that being cast off *London*-bridge in a Hand-basket, was miraculously caught and saved by a Boat, that was accidentally going underneath: The strangeness of this Child's preservation, gave many curious persons great expectation what he would come to; but he disappointed them all; for he was no sooner grown up to be a lusty young Fellow, but he was hang'd for stealing; verifying that old Proverb, He that's born to be hang'd, will never be drown'd. This matter of Fact is certainly true, and happen'd in Queen *Elizabeth's* Reign. But to conclude this Subject, I question not but *Hierocles* in his Parallel, did impiously compare this Miracle of the Swans and Lightning, at *Apollonius's* Birth, with that melody of holy Angels, and new Star appearing at *Christ's* Nativity, as being both equally strange, but not alike true. For to believe any Stories that are not approved of by the publick Authority of our Church, is Superstition; whereas to believe them that are, is Religion.

[2] Not only Groves and Woods, but Waters, such as Rivers, Lakes and Fountains, were often consecrated by the Ancients, having some God or Nymph of their Name: The River *Nilus* was worshipp'd as a God by the *Egyptians*, and so was the River *Ganges* by the *Indians*; by reason of the benefit which both Countreys receiv'd from them. Many and famous are the Stories of the consecrated Pagan Waters: As for instance, There is a Lake in the *Lesser Armenia* call'd *Arcthusa*, wherein it is said nothing will sink; and that the River *Tigris* (though it runs through it) mixeth not with it; the Fable concerning it is this: That one *Arcthusa*, a Virgin and Favourite of *Diana's*, being beloved by *Alpheus*, and unable to escape his violence, was by *Diana* transform'd into a Fountain of that Name; when left she should be mixt with *Alpheus*, she ran under the ground by secret Channells, and brake out again about *Syracusa*; however *Syrabo* writes, that it sinks not at all, but disgorges it self into the *Adriatick* Sea. By which Story of *Alpheus's* following *Arcthusa*, the Ancients express'd the Souls pursuit of Vertue. In the same manner write they of *Esculapius*, a Well in *Athens*, that rendered up again, (whatsoever was thrown in there) at *Phalerium*, a City of *Hetruria*. Also *Lycus*, a River of *Phrygia*,

Phrygia, swallow'd by the Earth, not far from *Colossus*, ariseth 8 furlongs off, and falls into *Alexander*. And *Erasinus* flowing from the *Arcadian* Lake *Symphoides*, sinks and conceals his current, until he ascends in the Field of *Argos*; thither convey'd (as 'tis feign'd) by *Vulso*. Moreover many Vertues and distinct Operations are assign'd unto particular Waters: *Styx* is a Lake in *Arcadia*, the Water whereof is so cold and venomous, that it killeth any thing that drinks of it; it corrodeth Iron and Brasse, nor cannot be contain'd in any thing but the Hoof of a Mule: Some say *Alexander* was poyson'd with it by *Antipater*, at the request of *Aristotle*. The Poets feign this to be a River of Hell, over which all must pass that travel to the infernal Region; and that *Charon* is the Ferry-man that wafts them over. They esteem this *Styx* so sacred to the Gods, that if any of them swear by it, and violate their Oaths, he shall be deprived of his God-head, and drink no Nectar for an hundred years. *Acheron* is said to be of the same nature with *Styx*, and belonging to the same Ferry-man *Charon*. Also another famous Water esteem'd of amongst the Antients, was the River *Lethæ* in *Affrick*, that runs by the City *Berenice*, whereof if any one drinks, it will make him forget all things that are past. *Anigrus*, a River in *Thessaly*, was at first sweet, and afterwards became bitter, as they feign, by the *Centaur*s wading in it their wounds, which they had received from *Arctus*. *Antiquus* relates, that in *Athamania*, near a Temple dedicated to the Nymphs, there is a Fountain exceeding cold of it self, yet heats whatsoever hangs over it, setting dry Wood, or any combustible matter on fire. And *Pliny* writes of the like in *Epicus*, *Crathis* and *Sybaris*, two Rivers of *Calabria*, change other colour'd Hair into yellow. There are Lakes in *Aethiopia*, which procure to the drinker at least a Lethargy, if not down-right madness. Among the *Cicones*, a people of *Thrace*, there is a River which congeals the Bowels of all who drink thereof, and converts whatsoever it receives into stone: Neither are we without many such Springs in *England*, which will in a short time petrifie any Stick. Likewise in divers parts of Christendom we have Waters of great vertue, as well to use inwardly as outwardly, such is the Spaw in *Germany*, the Waters of *Burbon*, and in *England* our mineral Wells of *Tunbridge*, *Epsom*, *Barnet*, *North-hall*, and *Astrop*; also to apply outwardly, the Bath, and St. *Winnifred's* Well, whereof the *Papists* (in imitation of their Predecessors the *Heathens*) have made a Saint the Patron. We read in Scripture of the Pool of *Bethesda*, so famous to heal the Bodies of men diseas'd; wherefore our Hero *Apollonius* to outdo the other, pretends a Cure for the Soul, by punishing all dishonesty and perjury; for the truth of which, it is much easier and more reasonable to deny, there was ever any *Tyanean* Water had such a vertue, than either to justify or confute it by Reason; because in all storms of Credulity, he that would avoid those two dangerous Rocks of malice on the one side, and folly on the other, his safest way is to put into the Harbour of Scepticism.

[3] *Asbestos* signifies no more than *inextinguishable*, or that which cannot be consumed by Fire; we read that the Ancients had amongst them a certain kind of Flax of the same nature, call'd by the Greeks *Asbestum*, by the Latines *Linum vitum* whereof were made whole pieces of Linen Cloath, and Garments, which were not only exempt from the Tyranny of Fire, but being cast into the flame, and taken out again, became more pure and white, than any Water could have wash'd it. They frequently used to burn the Bodies of their Kings and Emperors in Sheets made of this Linen, to prevent the Ashes of their Bodies (when burnt) from mingling with the Ashes of the Wood. *Pliny* (lib. 19. ch. 1.) tells us, that this Flax is esteem'd above all other Flax in the World; that 'tis rarely to be found, and as difficult to be woven, by reason of the shortness thereof; and that in price it equall'd the most excellent Pearls. *Nero* is reported to have had a Garment of the same, but at this day it is not any where to be met with. I have seen a small piece of Mineral, (as I suppose) though resembling a grey Stone, and of an equal hardness, which my Father brought with him out of *Italy*, had the same quality not to be consumed with Fire; but whether it were of this Flax, or that Flax of *Cyprus* which *Podocatus* (a Knight of *Cyprus*) brought to *Venice*, *Auno Dom. 1516*. I know not, for as much as that *Cyprus* Flax would likewise prevail against the Fire. This Flax proceedeth from no Plant, as ours does, but from the Stone *Amanius*, which being found in *Cyprus*, and broken with a Hammer, the Earthy drops purged from it, there remains fine hairy threads like Flax, which are woven into Cloath.

See

See *Porcacchio*, *Tabula 2. Funeralium*. *Damasus* in the Life of Pope *Sylveſter*, writes, that *Constantine* ever made them mix some of this *Linum vitum* in the Lamps of his Chappel. Furthermore, *Ludovicus Vives* in his Notes upon St. *Aug. de Civit. Dei*, lib. 21. ch. 6. faith, that he saw Lamps at *Paris* whose light never consumed: but this may proceed from another cause, whereof I shall speak in another place. Lastly, *Pancirollus* (who mentions most of what I have written upon this subject) tells us, that at *Louvaine* a Napkin taken from the Table at a Feast, and thrown into the Fire, and being red as a Coal, was taken out again, cool'd, and restor'd to the owner, more white than if it had been wash'd with all the Water and Soap in Town.

[4] Perjury is the highest degree of Lying, wherein we vouch God for the truth of what we say; each mans Oath being recorded as well in Heaven as upon Earth: A Prince that is made Mediator in any Treaty of Peace, reſents the violation of such a Peace for so high an affront to his Mediatorship, that he immediately thinks his Honour engag'd to fall upon them that first break it. Even a private person receives it as a baffle and disrespect, to elect him Arbitrator, and afterwards to recede from his Arbitrement. What then can we think of our selves, when we dare to do that to God, which we fear to do unto man? Wherefore *Montaigne* well observes, that he who tells a Lye, is bold towards God, and a coward towards man; for a Lye faces God, and shrinks from man. The Lord *Bacon* well observes, that the mixture of falsehood with truth, is like an alloy in gold or silver Coin, which may make the Mettal work the better, but still it embaseth it; such winding and crooked courses being like the goings of the Serpent, safely upon his belly, and not on his feet. No vice is so destructive to humane society as falsehood, nor would the greatest Liar, *Jehui*, or St. *Omers* Evidence, but be ashamed to justify that perjury which he so much practices. In this late feign'd *Presbyterian* Plot, how many worthy innocent Gentlemen had lost their Lives, how many noble Estates had been unjustly forfeited, and how many of the bravest *Protestant* Families had been barbarously ruin'd and undone, had not God of his mercy detected their *Jehusitic* forgery? The Greeks (who in opinions as well as honesty, differ little from the *Papists*) have almost undone one of the greatest Cities in the World, viz. *Grand-Caire*, by their false Oaths, which render all manner of Commerce with that place unsafe, for Strangers that have any Wealth to lose: in so much that the *Turks* were forced to make a Law, that the Evidence of three *Christians*, should but equal one *Turk*; nor would it be unjust or unreasonable, if we had the same Law here amongst us, in reference to the *Papists*, since by sad experience we find, that their false Oaths are no less dangerous than their Daggers or Poyson. Some will go to extenuate this Vice of Lying, by softning its name, and calling it *breaking ones word*; however the thing is the same, no better or worse, a Lye. Whoever is given to this Vice, ought to have both prudence and memory, lest he saves other men the labour, in giving himself the Lye. The *French*, as *Montaigne* writes, receive not the Lye from any man without Duelling him, as finding themselves more conscious of that Vice, than any other Nation. But now on the other side, we must not lay down too general a Rule in this case, in making all Falsehoods alike: when to pacifie my Children, I tell them stories of a Cock and a Bull; or when to illustrate my discourse, I make use of a Fable in *Esope*; or like the Holy Writers, I mention some Parable for Argument sake, I cannot think any of these Falsehoods comprehended in the Ninth Commandment, or equal to an Oath, whereby I endanger my Neighbours Life, Limb, or Estate. Nay (if Christianity did not teach me otherwise) I should think I might, in some cases, do evil that good might come of it, and save my Friends life from a Murderer, by denying even upon Oath (if it be required) that I know where he is. Also that a King is not oblig'd to keep his Covenant with a Foreign Prince, when 'tis to the ruine of his Kingdom; for that, he's intrusted only with the power of doing his People good; but not with power to ruine them: However, let not any Prince break his word with his own People, though he doth it with Foreigners; because he must live by the one, and not by the other. To conclude this subject, give me leave to cite one story out of *Exodus*, Chap. 1. and that is of the two Hebrew Midwives, *Shiphrah* and *Puah*, who to save as well their own lives, as the lives of the young male Children, pacified King *Pharaoh* with a Lye; whereupon it is said, that those Midwives feared God, and that God dealt well with them for so doing, viz. 20. This in my

my poor Judgment seems to make it lawful for any one to save an innocent persons life, though by a false Testimony : Perjury, in the extremity, cannot produce any thing worse than Murder, wherefore Murder is the worst of the two; and if so, then Nature bids us of two Evils choose the least. Also Self-preservation tells me tis all one, whether I cut my Friends throat with a Knife, or with an Oath.

[5] Apollonius we see in this Chapter refuses that honourable Title which the people would confer upon him, of being *Jupiter's* Son: Now whether he did this out of modesty, like *Mahomet*, who says that God has no Sons; whether out of a distrust of succeeding in this pretence, thinking *Jupiter's* other Children might obstruct the same Trick from passing twice; or whether out of Cowardice, fearing lest he might be knocked on the head, as *Sarpedon* was; I shall leave my Reader to judge. However his Parents were too rich, and too well known to suffer such a Fiction to pass; for nothing is so great an affront to a Divine Birth, as obscure and mean Parents: this made *Alexander the Great* render himself ridiculous, when he pretended himself of the *Jupiterian* Family, because his Father *Philip* was so well known. Nay the Jews were so wicked to make this objection against the true Son of God, *Christ Jesus*, saying, *Was not this the Carpenter's Son?* &c. And *Minneius Felix* hath some notable passages upon this subject, where *Quintilian* decrying the Heathen Deities, says, "Of those that dye, none be Gods, because God cannot dye; and no Gods are born, because whatsoever is born, must dye; and "that only is Divine, which hath neither birth nor death: and if there were Gods "born, why are not some born in our days? unless *Jupiter* be now grown old, and *Juno* "left off Teeming.

CHAP. V.

Apollonius being 14 years of age, was by his Father brought first to Euthydemus the Rhetorician, and afterwards to Euxenus.

When he was arrived to 14 years of age, his Father brought him to [1] Tarsus, there to be instructed by that famous Rhetorician Euthydemus the Phœnician. Apollonius well approved of his Masters discipline, but thought the manners of that City absurd, and not fit for one to study Philosophy amongst. in that the Citizens being very much addicted to Luxury, Scoffing and Insolence, resembled the Athenians only in their outward Garb, but not in their Wisdom and Manners. The River [2] Cydnus runneth thorow this City, on whose Banks the Citizens are used to sit like Water-Fowl. Apollonius therefore wrote to them in an Epistle, that they should give over making themselves drunk with Water. When having obtain'd leave of his Father, he removed his Master to Egas, a City not far distant from Tarsus; where was not only a fit accommodation for the study of Philosophy, but also such exercises as were suitable to Youth, together with the Temple of [3] Æsculapius, wherein Æsculapius himself did sometimes appear unto men. He there came acquainted with divers Sects of Philosophers: having the conversation of Platonists, Chrysippeans and Peripatetics. He likewise made an inspection into the Doctrine of Epicurus, thinking that even that was not to be despised. But for the Pythagoreans, he had little or no opportunity to learn their obscure Tenets, in that his Tutor was not very studious of that kind of Discipline, nor cared much to conform the Actions of his Life thereto; for totally resigning up himself to Gluttony and Lust, he rather seem'd to frame his Life after the prescript of Epicurus: his name was Euxenus of [4] Heraclea in [5] Pontus. As for the Opinions of Pythagoras, he [6] knew them

them no otherwise then Birds do the sentences which they have learn'd from men: sometimes uttering such like expressions as these, *Zeus, Zeus, God save you; to men, God speed you; Zeus, Zeus, may Jupiter be favourable to you, &c.* not knowing what they say, nor apt for converse with men, but only taught a certain modulation of the Tongue. Wherefore as young Eagles, when first taught to fly by their Parents, dare not stir far from their sides, but when they are grown strong of wing, do ostentiously fly higher than their Parents, especially if they perceive them to be given to their belly, and stooping after their prey: even so Apollonius whilst he was a Child, submitted to the government of Euxenus, but when he was once arriv'd to 16 years of age, he fell in love with a Pythagorical course of life, being wing'd for an higher flight by some better Master. Nevertheless he ceased not to express his love to Euxenus, but having begg'd of his Father an House in the Suburbs, accommodated with pleasant Gardens and Fountains, he bestow'd it upon him, saying, *Live thou after thine own [7] humour; but for me, I will conform to the Institution of Pythagoras.* Euxenus perceiving him to be of so great Spirit, asked him how he would begin such a course of Life? to whom Apollonius answer'd, *He would begin as Physicians used to do; who having first purged the Entrails, prevent some from falling into diseases, and cure others that are already fallen into them.* And having said this, he began to abstain from eating the flesh of living Creatures, as being impure, and studying to the understanding. Wherefore he fed only on Fruits and Herbs; saying, that such meats were pure, which the Earth did afford unto men. He was also of opinion, that Wine was a pure kind of drink, as proceeding from a mild Plant; yet nevertheless he esteem'd it an enemy to the settled state of the mind, in respect that it sometimes disturb'd the Air of the Soul.

Illustrations on Chap. 5.

[1] Tarsus a City in Cilicia, now called *Terasa*, *Hama*, or *Hamsa*, Long. 60. Lat. 28. is at this day possess'd by the Turks, and esteem'd to be the capital City of all Cilicia or *Caramania*, Strabo lib. 15. it is pleasantly situated amongst spacious Fields, and water'd with the River Cydnus. Solinus reports, that it was built by *Perseus* the Son of *Danae*, saying, *Autrem Urbium habet Tarsos, quam Danaus proles nobilissima Perseus locavit*; Solin. cap. 14. from whence sings *Lucan*, lib. 4. *Desertus Taurisq; nemus, Persæq; Tarsos.* Others, as *Athenæus* lib. 12. will have this City to be founded by *Sardanapalus*, and that it was so express'd in the inscription on his Tomb-stone, in these words, *Antichlen & Tarsum uno die a Sardanapalo conditas.* Strabo called it the Mother of Cities, from the great Learning which flourish'd therein, surpassing as well *Athens* as *Alexandria*. In this place resided many fourth and famous Philosophers of the Sect of the Stoicks, as *Antipater*, *Archelaus*, *Neslor*, and the two *Athenodorus's*: Nor is it less famous for being the Country of St. Paul, as he mentions of himself, when speaking to the Tribune, he says, *Acts* 21. 39. *I am a man which am a Jew of Tarsus, a City of Cilicia, a Citizen of no mean City.* As also for that famous Council which was held in it under Antiquity was freed from the Roman yoke. Now concerning its Name, some think it was called *Tarsus* from the dryness of its Soyl, *Tarsus* signifying *scarcely*; or because that those parts were first freed from the Waters after *Noah's* Flood. Besides this *Tarsus* of Cilicia, there were many other Towns bore the same Name; whereof one was situated in Spain, near the River *Betis*, and two miles distant from *Coraduba*, being built by the Phœnicians, who Traded into those parts; Strabo lib. 3. & *Polybius* lib. 3. it was to this City, many think that *Solomon* sent his Vessels, with those of *Hyram*, as it is written *2 Chron.* 9. 21. *For the Kings ships went to Tarsish, with the servants of Hiram; once every three years came the ships of Tarsish, bringing Gold and Silver, Ivory and Apes, and Peacocks.*

Peacocks. *Hesychius* will have *Tarsus* to be a City of Syria; *Proton*, that there is one of that name in Hungary; and *Strabo*, that there is a River so called in *Troas*: Also *Arrianus*, that there is a Promontory named *Tarsus* in Persia.

[2] *Cydnus* a River in *Cilicia*, (now called *Carasu*) which issuing out of the Mountain *Taurus*, runneth through the City *Tarsus*. *Quintus Curtius*, lib. 3. speaking of this River *Cydnus*, saith, That it is most famous, not so much for its greatness, as for the clearness of its Water; which from its original Fountain runneth clearly thorow all the Country, without any other River mixing with it, to disturb the pureness of the Stream; for which cause it remaineth always clear and cold, by reason of the Woods that do shadow all the Banks. This River, as *Vitruvius* writes, is famous for curing the Gout: *Cydnum podagra mederi docet, curibus eo morsis*, *Vitruv.* 8. 3. however *Alexander the Great* had like to have received his death from it; who (as both *Curtius* and *Justin* write) when he arrived at *Tarsus*, being much delighted with the pleasantness of the River *Cydus*, having unbuckled his Armour, and being cover'd with sweat and dust, he cast himself into the River, which was extremely cold: whereupon immediately so great a numbness and chiliness invaded every Joynt, that being speechless, his danger booded nothing less than present death: However by the assistance of one of his Physicians, whose name was *Philip*, *Alexander* was recover'd to his health again. *Iust.* lib. 11. *Curt.* lib. 3. *Solinus* writes, that this River took its name from its whiteness and clearness; *Quicquid candidum est (inquit) Cydnum gentili lingua Syri dicunt.* *Dionys.* ver. 868.

Κύδνῳ ἡ σκελετὸς πῶλον διὰ Τάρσῳ ἔντοξ.

Tibul. lib. 1.

At te Cydne canam, tacitis qui leniter undis
Cernitens placidis per undas serpis aquis.

Ovid. 3. de Arte Am. Vel prope te nato, lucide Cydne, crocoi

[3] *Æsculapius* is most commonly said to be the Son of *Apollo*, and the Nymph *Coronis*; he lived about the year of the World 2710. a little before the Trojan War. He was so famous for his skill in Physick, that he was worshipped for a God, especially among the *Epidaurians*; from whence he was called *Epidaurius*. *Pausanias* in his *Corinthiac*, tells us, that *Phlegyas* the Father of *Coronis*, not knowing that his Daughter *Coronis* had conceiv'd by *Apollo*, carried her along with him to *Peloponnesus*; and that she being brought to bed of a Boy in the Confiners of *Epidaurus*, expos'd the young Child in a Mountain, which from that accident was afterwards called *Tutthias*; however others report this happen'd in the Fields of *Telphusium*; in which place the Infant being suckled by a Goat, was discover'd by a Dog that had wandred from the Flock which he was keeping; whereupon the Master of the Flock returning, and finding many of his Herd milking, search'd all up and down the Pastures, till at length he found both the Child, the Goat, and his Dog. And that observing flashes of Fire to evaporate out of the head of the Infant, he supposed it to be of a Divine extraction, and soon spread the fame thereof all over those parts. Some there be who report, that when *Coronis* was with Child, she lay with *Isclytis* the Son of *Elarus*; which *Diana* resenting, as an high affront done to her Brother *Apollo*, she put her to death for the same: And that after she was dead, either *Mercury* or *Phobus* took *Æsculapius* out of his Mothers belly; as the Poet mentions:

Non tulit in cineres labi sua Phobus colessem
Semina: sed natum flammis, uteroq; parentis
Eripuit, geminisq; tulit Chironia in antrum. Ovid. Met. lib. 2:

Lactantius reports, that he was born of unknown Parents; and then being expos'd, was found by some Huntsmen, and committed to *Chiron's* care, who instructed him in Physick; and that by Birth he was a *Messianian*, but dwelt at *Epidaurus*. From whence, as *St. Angustine* writes, he came to *Rome*; that so expert a Physician might practise with the greater credit in so famous a City. He was numbred amongst the Gods, (saith *Celsus*) for adding such excellency and lustre to that Art, which before was but rude and un-geffed. The *Epidaurians* therefore consecrated a Temple unto him without the Walls of their City, where he had his Statue in the form of a Physician, holding his long Beard in one

one hand, and a Staff involved with a Serpent in the other. For the Serpent was sacred unto him, not only (as *Macrobius* says) for the quickness of his sight, but because he is so refforative and sovereign in Physick: *Serpens Epidaurius: Horat.* So the brazen Serpent, the Type of our eternal Health, erected by *Moses*, cured those who beheld it. And here *Æsculapius* is said to have converted himself into that form, because by health men seem to renew their youth, like a Snake that hath cast her Hackle. In this shape, saith *Lactantius*, he sail'd to *Rome*, and is said by *Phereides* to have Serpentine feet. He chose his Seat in the Isle of *Tyber*, and then vanish'd out of sight; where his Temple was built; and his Festivals kept in the Calends of *January*. And now in the Hortyards of *St. Basilolomew* at *Rome*, there is a Ship of Marble to be seen, with a Serpent on the Hatches, in memorial of his Transmigration. *Epidaurus*, a City in *Peloponnesus*, was famous for the Shrine of *Æsculapius*, to which all sick persons that did resort, were (as both *Strabo* and *Iamblicus* write) inform'd in their sleep what Medicine would cure their Distemper. When the Romans were afflicted with the Pestilence, they sending *Oglemus* to consult *Apollo's* Oracle at *Dolphos*, he directed them to his Son *Æsculapius* at *Epidaurus*, with Orders to carry him to *Rome*; but the *Epidaurians* were unwilling to part with their God; (or rather his Image) yet notwithstanding *Æsculapius* in the form of a Serpent went aboard one of the Roman Ships, and so along with them to *Rome*. *Orpheus* writes, that *Jupiter* truck *Æsculapius* with his Thunderbolts, because he had restor'd to life *Hippolytus*, who had been torn in pieces by his own Chariot-Horses, when he fled from the fury of his Father, as we may see in the Story of *Theseus*. And that *Apollo* being much afflicted at the death of *Æsculapius*, but not being able to revenge himself upon *Jupiter*, he kill'd the *Cyclops*, that had made the Thunderbolts wherewith his Son had been slain; *Orph.* de *Æsculapi* in *Hymn.* *Herac.* de *Incred.* The Moral of this is, that *Æsculapius* was said to be begot by *Apollo*, in that the Sun is the Author of Health.

[4] *Heraclea Ponti*, the Metropolitan City of *Bythinia*, called at this day *Penderachi*; it lyes at the mouth of the *Euxine Sea*, near the River *Lycus*: It took its ancient Name from *Hercules*, as *Mela* informs us. And our Author distinguishes it by the Name of *Pontus*, for that there are divers other Cities known by the same Name: As for instance, There is one in the Confiners of *Europe*; another in *Italy*, between *Siris* and *Aciris*; another in *Sicily*, near *Lilibæum*; another in *Narbon*, by the River *Rhodanus*; another in *Caria*, now by the Turks call'd *Ergel*; another in *Crete*; and another in *Lydia*, from whence the Touchstone takes its Name of *Heracleus Lapis*: All which severall Towns were heretofore call'd *Heraclea*.

[5] *Pontus*, a Kingdom of *Asia* the *Less*, so called from a King whose Name was *Pontus*. *Strabo* tells us that it is bounded, on the West with the River *Haly*, on the East with *Calchoi*, on the South with the *Lesser Armenia*, and on the North with the *Euxine Sea*. But *Proton* (lib. 5.) says it is limited on the West with the *Thracian Bosporus*, on the South with *Asia*, and on the North with part of the *Euxine Sea*. *Sir. zon. temp. Clim.* This Country is famous for producing Poysons, which gave occasion to *Mædon* in the Fable to bring all her Poysons from hence.

Has herbas, aque hæc Pontio mihi læta venena,
Ipse dedit Maris; nascuntur prima Ponto. Virg. Eccl. 8.

[6] *Philostrophus* tells us, that *Euxenus* knew no more of *Pythagoras's* Philosophy, than Birds do the sense of those words which they learn by rote: And this is the very cause of vulgar people in Religious matters, who hold the Articles of their Faith like their temporal Estate from their Predecessors; having a title of Tradition for the one, and of Inheritance or Fee-simple for the other. Most Men (like Carriers Horses) follow one another in a Track, where if the fore-Horse goes wrong, all the rest succeed him in his error; not considering that he who comes behind, may take an advantage, to avoid that pit, which those that went before are fallen into: If the primitive Christians had been so little curious or inquisitive, how could Christianity ever have been received in the World? when they should have persisted in the blind Heathenish Idolatry of their Forefathers, esteeming Christ rather as an Uptart and Innovator, than what he really was, the only legitimate Son of God. The generality of men are but like so many Religious Parrots, who are taught to say they believe the Scriptures, but why or wherefore they know not, only

that Mr. A. the Minister of their Parish bids them. For my part, neither *Socrates*, *Plato*, or *Aristotle*, shall persuade me, if my Judgment be not convinced by Reason of what they say; Reason is the only Mistress I court, and to her alone will I pay my Devotion. Those Arguments which will deceive in a false Religion, cannot instruct in a true one; but the beginning at Faith, and ending at Reason, would deceive in a false Religion; therefore it cannot instruct in a true. What proceeds from common Reason we know to be true, but what proceeds from Faith we only believe it; and there is a vast difference between *knowing* and *believing*. I will never embrace an Opinion, only because a great many hold it; because then I must turn *Turk*, that Religion being the most universal of any we know. Neither will I build my Religion upon that weak Basis of Antiquity, lest some *Jew* or *Pagan* come and supplant me. Nor upon Martyrs, lest the *Indians* of *Bengala* (who crush themselves to pieces under the wheels of their Idol) compare with me, or lest the Hereticks we our selves have put to death, put in their claim to a share in the Crown of Martyrdom. Nor will I altogether depend upon Miracles, lest *Simon Magus*, *Pharaoh's Magicians*, *Apollonius*, and others, pretend to be my Rivals. Nor to those Rules of Self-denial, Mortification, and Patience, which our Doctrine teaches, since Monsieur *Tavernier* gives us an account of some *Indians* that may likewise exceed us in that way. No, I will rely wholly upon my Reason; and yet not obstruct my Christianity. Men do not any where more easily err than where they follow a guide, whom they think they may safely trust; and the greatest part of the World is led rather with the Names of their Masters, and with the reverend Respect they bear their Persons and Memories, than with the soundness and truth of the things they teach. For as *Fadian* faith in his Paradoxe, *Magnos errores magnorum virorum auctoritate persuasi transmittimus*. Whilst we are young, our Judgment is raw and green; and when we are old, it is forestalled: so that *Inter juvenile iudicium, & Senile Prejudicium, veritas cernitur*. I cannot but laugh at those Pedants, who have no stronger Argument for the truth of what they say, than to alledge, 'tis a Maxim; as if their Maxims are more certain than their other Propositions. However, I'll believe them when they shew me a Philosophy, whose Principles can neither be question'd nor doubted of, and wherein all the World agrees; otherwise 'tis ridiculous: for 'tis easie to prove any thing, when one adjusteth Principles to Opinions, and not Opinions to Principles. Again, one main Argument which I have often heard used, is that *St. Jerome* or *Thomas Aquinas* says so: In the same manner one told Dr. *Harvey*, that *Galen* was of a contrary opinion to him; whereupon he wisely replied, I have read as much, and lived longer in the World than ever *Galen* did, therefore he is no Authority to me. Moreover, how do we know but that those Ancients no more than we, have not always written what they believed? The Law and Religion of their Country, may have often obliged them to accommodate their Precepts to the Politics of their Government; for as *Montaign* well observes, The wisest man must write something contrary to his own Genius to get his Book Licensed. All men ought to reverence Antiquity, but not conclude it infallible: yet (says Mr. *Osborn*) I should take her word sooner in Divinity, than any other Learning, because that is clearest at the beginning; whereas all other Studies more muddy, receive clarification from experience. However, we may likewise in these matters, for fear of running upon infidelity, split upon credulity: Therefore let us remember, that when *Livy* says, the Gods made an Ox speak; in not believing the miracle, 'tis not the Gods, but *Livy* we disgrace. For although God can do every thing, yet I am not bound to believe he does all things that men report; *Enim non posse ad esse non valet consequentia*.

[7] Every man in his humour, makes all things easie and pleasant, as well in Conversation as Religion; for it is neither Policy, Reason, nor Religion, to persecute men for conscience sake, so long as they disturb not the publick Peace. First, That it is not Policy, appears, for that the greatest people of the World in their most flourishing condition, have always permitted it. As for instance, The *Romans* that had conquer'd the greatest part of the then known World, made no scruple of tolerating any Religion whatsoever in the City of *Rome* it self, unless it had something in it that could not consist with their Civil Government: nor do we read that any Religion was there prohibited, save only the *Jews*; who (thinking themselves the peculiar people of God) held it unlawful to acknowledge subjection to any mortal King or State whatsoever. The Inquisition-Prin-

ples

ples of Persecution lost *Holland* from the *Spaniards*, notwithstanding all the Power of *Spain*, and Treasure of the *Indies*. All wise Princes, till they were over-born with Faction, or solicited by peevish persons, gave toleration to differing Sects, whose Opinions did not disturb the publick Interest. And the experience which Christendom hath had in this last Age is Argument enough, That toleration of differing Opinions is so far from disturbing the publick Peace, or destroying the Interest of Princes and Commonwealths, that it advances the publick, and secures peace; because there is not so much as the pretence of Religion left to such persons to contend for it, being already indulged to them. When *France* fought against the *Hugonots*, the spilling of her own blood was Argument enough of the imprudence of that way of promoting Religion, together with the prosperity she hath enjoy'd, ever since she gave permission to them. The Affability and Clemency of *Margaret* of *Parma* had almost extinguish'd that flame, which afterwards the Duke of *Alva* made greater than ever, when by managing the matter of Religion with Fire and Sword, his Religion and his Prince too had almost both been turned quite out of the Country: for the being restrain'd and made miserable, mutually endears the discontented persons, creating more hearty and dangerous Confederations. In *England*, although the Pope had as great power here as any where, yet there were no Executions for matter of Religion known till the time of *Henry* the Fourth, who (because he usurped the Crown) was willing by all means possible to endear the Clergy to his purpose, by destroying their enemies. Secondly, Persecutors, like men always in a passion, have seldom Reason on their side; for the great God and giver of Reason, is not to be found either in the Whirlwind of Passion, or in the Earthquake of Persecution, but in the still voice of Love and mutual forbearance. *Grotius* (in his Book de *Jure Belli & Pacis*) saith, it is unreasonable to punish any man for not assenting to the things of the Gospel, since they cannot possibly be discover'd by the light of Nature, but must be made known by Revelation. As for us, the very Revelation, whereby we have a knowledge of them, is not so clear, as that a man should incur civil punishment for doubting of it: since this Revelation, though at first confirm'd by Miracles, and so infallible to them that saw those Miracles; yet is it not so to us, for that both the Miracles and Doctrine come down to us only by Tradition. And Christ says, *Had I not done these things among ye, (observe those words, among ye) your want of faith had not been imputed to you for sin.* To the same purpose speaks *Salvianus*, Bishop of *Marcelles*, who (concerning the punishment of the *Arrians* for denying the Divinity of Christ) saith, They are Hereticks, but against their knowledge; they are so in our opinion, but not in their own; for they think themselves so far Catholicick, that they defame us with the title of Hereticks; therefore what they are in our opinion, we are in theirs: We say they do wrong to the divine Generation, in saying the Son is less than the Father, and they believe we do wrong unto God the Father, in saying the Son is equal unto him: We say the Truth is with us, but they say the Truth is with them: The Honour of God is with us, but they think they honour the God-head more: They are impious, but they think it true Piety: They err, but they err with a good mind, not out of hatred, but out of affection to God, believing that by this they honour and love the Lord: Though they have not the right faith, yet they think theirs the perfect love of God; and how they are to be punish'd at the day of Judgment for this error of a false Opinion, none knows but the Judge himself: In the mean time, as God lends them his patience, so may we lend them ours. *Tertullian* tells us, that nothing has more advantaged Christianity than Persecution; for, says he, the *Romans* by every cruel act did but tempt others to come over to their Party; the oftener they were mowed down, the faster they sprang up again; the blood of Christians making the Churches foyl more fat and fertile. *Tertul. Apol.* Nor is Persecution less powerful to advance a false Religion than a true. There is no Religion, saith *Lactantius*, so erroneous, which hath not somewhat of wisdom in it, whereby they may obtain pardon, having kept the chiefest duty of man, if not in deed, yet in intention. Thirdly, It does no ways advantage Religion; for the Apostles themselves, although they were infallibly assured of their Doctrine, and could also make their Hearers assured of it by Miracles, yet never desired that the Refractory should be compell'd to embrace it. Therefore I could wish, that men would use one another so charitably and so gently, that no error or violence tempt men to hypocrisy, rendering sincerity both troublesome and unsafe. For credulity breeds

breeds hatred and malice against unbelievers, whereas incredulity does only pity believers; so that by how much malice is worse than pity, by so much is credulity worse than incredulity. How vain a thing is it for men to pretend every Opinion necessary in so high a degree, that if all said true, or indeed any two of them in 500 Sects, (and for ought I know there may be 5000) it is 500 to one but that every man is damned; for every Sect damns all but it self, and that is damned of 499, and it is excellent fortune then if that escape. For 'tis natural to all Zealots to call their own enemy God Almighty's enemy, and we may as well hang all men that are not like us in feature, as in opinion.

CHAP. VI.

Of Apollonius's Garment, and of the wonderful Concourse of men that followed him, after he had been commended by Esculapius: Also of an Assyrian Youth whom Apollonius cured of a Dropsie.

After such a retrenchment of his [1] Diet, he also regulates his [2] Habit, so as to go bare-footed, and to wear linen Clothing, refusing all such as came of living Creatures; he likewise suffer'd his [3] Hair to grow long, spending most part of his time in the Temple, where all the Officers and Priests admired him; also Esculapius himself rejoiced to have Apollonius a [4] witness of his Cures. There resorted to Agas the Cilicians, and all such as dwelt round about those parts, to see Apollonius: in so much that it became a common Proverb amongst them, Whither go you so fast? to see the young man. Here I conceive it will not be improper to relate what then happen'd in the Temple; for that I have undertaken to give you a Narrative, containing the Deeds of such a man as was in esteem with the very Gods themselves. An Assyrian Youth that came to Esculapius, was riotous even whilst he was sick, and liv'd (or rather died) in Drunkenness. He was taken with a Dropsie, but pleasing himself with his Drinking, he took no care of curing his Drought. Whereupon the God neglected him, and would not so much as appear to him in a [5] Dream; and when he complain'd of this hard usage, Esculapius appearing to him, said, If thou wilt consult Apollonius, thou shalt have ease. Accordingly the young man going to Apollonius, demanded of him what benefit he might receive from his wisdom, for (saith he) Esculapius commanded me to come unto thee. To whom Apollonius answer'd, That he knew something would be much worth to him in that condition: for that (as he thought) 'twas only Health which he wanted. Whereupon the man replied, That (indeed) was the thing which Esculapius did promise, but not perform. Be favourable in your words, I pray, (said Apollonius) for he always bestows Health upon such as are willing to have it; but thou dost those things, which are contrary to thy Disease: for adding thy self to Debauchery, thou satest thy moist and almost rotten Entrails with delicious Food, thereby adding Mud to the pre-existent Water. And herein he deliver'd his mind plainer than the Wisdom of [6] Heraclitus, who told one that came to him for the same Distemper, That he must turn wet Weather into dry: which words were obscure and difficult to be understood. Whereas Apollonius did more easily explain his wife Advice, and recover'd again the young man to his health.

Illustrations

Illustrations on Chap. 6.

[1] Certainly there is nothing doth more conduce to the Study of Philosophy than a thin spare Diet, which gave the old rhyming Monks occasion for that jingling saying, *Implem ventem non vult frangere libenter*; A full belly makes a dull understanding: And in all our Courts of Judicature, as well at our Assizes as Sessions, I have ever observ'd the great dispatch of Business to be in the Morning, and little or nothing considerable done in the Afternoon. How many men of all Professions are there daily undone by that unhappy custom of a Mornings Draught? Therefore St. Paul tells us, *They that are drunk; are drunk in the night*: And we see how the Dutch grow rich and prosper in following this Rule: for notwithstanding they are so much given to that Vice, yet they ever do their Business first and drink afterwards. The drinking a little Wine for the Stomach's sake, hath made as many good Fellows, as the Thief upon the Cross, Highway-men. Nor is over-eating ones self any other than a dry Drunkenness; which equally stupifies the understanding: and was more used by the Ancients than the other; although both were sufficiently practised by them. However at present I shall speak only of their Diet. To understand good Eating was then as commendable as now; for which quality *Apicius* was very remarkable, who, laying up ninety millions of * *Sesterces* for his Kitchen, and fearing that would not suffice, pay'd off himself for fear of starving: which *Martial* very wittily scoffs at in this Epigram:

*Dederam Apici, ter trecenties ventri,
Sed adhuc supererat centies tibi Laxum,
Hoc in gravatus, ne famam & fides serres;
Summa venenarum potione duxisti,
Nil est Apici tibi gustus saluum.* Mart. l. 3. ep. 22.

* *A Sesterce*
the 4th.
part of a
Roman
DENARIUS.

'Twas an usual thing to devour a whole Patrimony at one sitting, as the Poet tells us:

— *Una comedunt patrimonia mensa,* Juven. Sat. 1.

What can be more lewd (saith Seneca) than a sumptuous Supper, wasting a Knight's Revenues? frequently standing (those that are most frugal) in 300000 *Sesterces*. Sen. Ep. 96. Suetonius reports of Tiberius, that he spent a whole night and two days in nothing but eating and drinking, *Noctem continuum; biduum epulando, potando; consumpsit*: And of Nero, *Epulas à media die ad mediam noctem protrahere*. He held out his Feast from noonday till midnight. Also of Vitellius, That he feasted usually three or four times a day, every sitting being valued at 400000 *Sesterces*, being able to go through them all by constant vomiting: *Vomunt ut edant, edunt ut vomant; epulas, quas toto orbe conquirunt, nec concoquere dignantur*: saith Seneca de consil. ad Albinum, ch. 9. the number of their Courses at a sitting were usually seven; and that sometimes when they eat privately:

— *Quis ferocula septem
Secreto canavit avus?* — Juven. Sat. 1.

But that Monster *Helioababus* had served in at one Feast two and twenty several Courses: *Lampridius*. And Suetonius tells us, That *Vitellius* had a Supper made him by his Brother, In qua duo millia lectissimorum piscium, septem avium apposita traduntur. And *Macrobius* speaking of *Anthony*, saith, He devoured with his Chaps and Teeth, whatsoever the Sea, Earth, or Air brought forth, as if all had been born only to satisfy his Luxury. *Saturn. 3. and 17.* The furniture of two Dishes was very famous among the Ancients; whereof, one was *Vitellius's*, filled with the Brains of Pheasants and Peacocks; the Tongues of Phænicopters, and the Melts of Lampries, brought from the *Spanish* and *Carpasian* Seas: The other *Asop's*, the *Tragadian*, which he furnisht out with the rarest singing Birds, or such as best imitated mans Voice, which cost him 6000 *Sesterces* a piece, and the whole Platter, 600000. *Val. l. 9. ch. 1. Sen. ep. 96.* The Example of these kinds of Luxury, together with the ill consequences thereof, may have been a great Motive to induce the wisest of the Philosophers to such a kind of Abstinence. As for Fast-

ing

ing or Feasting, I am extremely well pleas'd with the order and discipline of our Church, which prescribes both; since as the one advances Health, so doth the other Religion, many of the Common people holding their Christianity by no stronger Tenure, than that of Nine'd-pyes and Plum-pottage. *Astlepiades* rejecting the use of Medicaments, reduced all Cure to the order of Diet, observing the quantity, quality, and seasoning of Meats. *Gellius*, citing out of *Varro* the most delicate Meats used by the Ancients, presents us with this Bill of Fare; the *Samian* Peacock, the *Phrygian* Turkey, the *Ambracian* Kids, the *Tartesian* Mullet, Cranes from *Melos*, Trouts from *Pessinuntium*, *Tarentine* Oylsters, Crabs from *Ciois*, *Tatian* Nuts, *Egyptian* Dates, and *Iberian* Chestnuts. For my own part, I ever eat rather out of necessity, than pleasure; and as *Montaigne* says, hate a multitude of Dishes, as much as any other throng, being no Friend either to delicacy or variety; and am naturally apt to give God thanks as well when I empty my self, as at my Meals; since a man may as well live without eating, as without evacuating. Nor do I ever receive a bag of Money without as solemn a Thanksgiving, as over a dish of Mear, since without the one, I could not enjoy the other. As for the times of Eating, let them that can do it, comply with the custom of their Country; but for my self, neither in this nor any other thing will I ever be a slave to Presidents, but by eating when I am hungry, and drinking when I am a dry, enjoy more satisfaction in one Meal, than in ten eaten without an Appetite. However, were I to choose any one time for my chief Meal, it should be at six in the Evening, like the ancient *Romans*, since I can by no means approve of that great interruption of Business occasion'd by our Dinners; when we break off at Mid-day, and most commonly render our selves unapt for action all the day after.

[2] The mighty influence which Custom hath over mankind, appears in nothing more than in the several Fashions of mens Apparel, which becomes agreeable or unpleasant to behold, according to the usage of the Country. As for fine Cloaths, were all men wise, nothing would appear more ridiculous, but the folly of the Vulgar renders them in some measure necessary; for they, being only able to judge of the outside, set an estimate upon the man, according to the number of his Tags, Laces and Ribbons. I never see any persons wear Cloaths above their quality, but I fear they come dishonestly by them, and either receiv'd them from a Gallant, or run on the score for them: And whether they paid for them or no, yet they are little to be trusted; since he that lives above his Fortune, is generally tempted to feed his own extravagancy with dishonest and indirect dealing. The Ancients were much addicted to this Vice; *Pliny* (lib. 9. ch. 35.) speaks of the great abundance of Pearl and Purple that was worn as well by men as women: First, as for the men; we read that when a Prætor (being to set forth a magnificent Show) came to *Lucullus* to borrow of him some short Cloaks, he lent him (as saith *Plutarchus* in *Lucullo*) two hundred out of his own Wardrobe, *ducentas accipere iussit*: But *Horace* speaketh of a far greater number, no less than five thousand;

*Chlamydes Lucullus ut aiunt
Si posset centum scena præbere, rogatus,
Qui possum tot: ait? tamen & quæram, & quot habebo
Mitam, post paulo scribit sibi millia quingue
Esse domi chlamydum, partem vel tolleret omnes.* Hor. Ep. 6.

Marcellinus (lib. 28.) says, that they had a rich loose upper Garment, of which when they went to the publick Baths, they had so many brought after them as might well suffice a dozen men to carry. And at publick Feasts they often changed them, only for ostentation to shew their variety, at least so often as the several Courses were serv'd in:

*Undecies una surrexit Zoile cana,
Et mutata tibi est Synthesis undecies.* Mart. lib. 5. Ep. 81.

Neither was the price less considerable than the number; for ten thousand Sesterces were frequently given for a Cloak:

*Millibus decem dixit
Emptas lacernas munus esse Pompillæ.* Mart. lib. 4. Ep. 61.

And in another Epigram,

Emis lacernas millibus decem Bassus, Mart. lib. 2. Ep. 10.

Now

Now that which rais'd them to such an immoderate price, was the rich dye which they borrowed from Shell-fish; *Quibus eadem mater luxuria paria pene etiam margaritis pretia fecit*, which our *Luxury* (saith *Pliny*, lib. 9. c. 35.) hath brought to prizes almost equal to those of Pearls. A pound of Violet Purple was sold for an hundred pence, in the time of *Augustus*; as witnesseth *Cornelius Nepos*, who lived and wore during his Reign. Another extravagancy whereof they much boasted, was the wearing a multitude of Rings; in so much that we find both *Pliny* and *Seneca* thus complaining: We garnish our Fingers with Rings, and upon every Joynt shines a precious Stone. *Senec. Nat. Quæst. lib. 7. 31.*

Per cuius digitos currit levis annulus omnes. Mart. 5. 63.

Again,

*Sardonychas, Smaragdos, Adamantas, fassidas uno
Versat in articulo Stella, Severe, mens.* Mart. 5. 11.

At the Battle of *Canna*, the *Carthaginians* gather'd from the Fingers of the slaughter'd *Romans* who died in that Battle, three *Modis*; which by *Hannibal* were sent to *Carthage*, as a token of the greatness of his Victory. And *Nonnius* the Senator, being proscribed by *Anthony*, carried with him in his flight no other Goods but only one Ring, wherein was set an *Opal*, valued at twenty thousand Sesterces, *Pliny* lib. 37. ch. 6. Nay, they were so vain to have some Rings peculiar for the Summer, and others for the Winter: as *Probus* writes: *Luxuria invenerat alios annulos æstivos, alios vero hyemales.* To the same purpose writes *Juvenal*, Sat. 1.

*Cum verna Canopi
Crispinus Tyrias humero revocante Lacernas;
Venilet æstivum digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemme.*

Nor were their women less extravagant in these matters, than their men; as you may see by this of the Poet:

Matrona incidit census induta Nepotum. Prop. lib. 3. Elog. 11.

Again,

*Perque caput ducti lapides, per colla manusque,
Et pedibus niveis fulserant aurea vincla.* Manil. lib. 5.

Suetonius (ch. 50.) tells us, that one Pearl which *Julius Caesar* bought for *Servilia* the Mother of *Brutus*, cost him sixty hundred thousand Sesterces. Their Ropes of Pearl were so rich, that *St. Jerom* tells us, *uno filo villarum infunt pretia*, upon one Rope hang the prices of divers Lordships: in *vita Pauli Eremitæ*. But they exceeded most in Jewels they wore in their Ears; *Quare uxor thalocupleitis domus casum auribus geris?* saith *Seneca*; Why doth thy Wife wear in her Ears the Revenues of a rich Family? *Seneca* likewise telleth us, (*de Benef. 7. 9.*) that the women wore Silken Cloaths, if they may be called Cloaths, wherewith neither their Bodies nor Shame are covered; which a woman wearing, cannot safely swear that she is not naked: exposing no less to the publick view abroad, than they do to their Lovers in bed. Which immodesty is thus taxed by *Horace*:

*Cois tibi pene videre est
Ut nudam.*

They painted not only their Faces, but their very Eye-brows:

*Scitis & indulta candorem querere cera,
Sanguine quæ vero non rubet, arte rubet;
Arte supercilii confusia nuda repletis,
Parvæq; sinceræ velat aluta genas:
Nec pudor est oculos tenni signare favilla,
Vel prope se nata livide Cythere croco.* Ovid. de Rem. Amor;

They likewise dyed their Hair:

*Femina canitiem germanis inficit herbis,
Et melior vero queritur, arte color.* Ibid.

E

They

They also wore Hair which they bought of others, instead of their own :

*Intat capillos esse quos unit suos
Fabulla, nunquid illa Paule pejerat ?*

They used Artificial Teeth; in defect of Natural :

*Thais habet nigros, niveos Lencania dentes,
Qua ratio est ? emptus haec habet, illa suos.* Mart. lib. 5. Ep. 43.

Lastly, they were furnish'd with Paint of divers colours, to conceal their deformities :

*Pyxidas invenies, & rerum mille colores,
Non semel hinc stomacho nausea facta meo.* Ovid. de Medic. fac

There is no modern Folly or Vice which was not parallel'd by the Ancients; amongst whom this Luxury of wearing rich Apparel was much in use by all, excepting either those whose poverty denied them the opportunity, or those whose Philosophical wisdom shew'd them the vanity of it : as we see *Apollonius's* did. *Diodorus* writeth, that *Pallas* first taught the use of Cloathing and Apparel. *Enchirius* saith, that one *Uso*, a Sicilian born, was the first that made Cloathing for men of Beasts Skins. However the History of Faith deduces Cloaths from *Adam's* green Breeches. *Barbours* invented the Shoemakers Art. *Atralus* first taught men to weave Gold in Cloaths. And the *Phrygians* invented Embroidery. The *Greeks* devised the Mantle. And the *Hetrurians*, Robes of State. There is no rime in my opinion to ill spent as that of Dressing and Undressing, which like *Penelope's* Web is nothing but doing and undoing, with a Parenthesis of ten hours betwixt the one and the other. Nor are other Creatures to be a little envid'd in this respect, whom Nature hath exempted from this trouble. *Montaigne* is of opinion, that our Skin may as well bear nakedness as theirs : witness divers Nations, which yet never knew the use of Cloaths. The ancient *Gauls* were but slightly apparel'd. No more were the wild *Irish*, in so cold a Clime. Nor do I believe the ancient *Britains* receiv'd any great warmth from their Wood, the only guard they had from the cold. If there be any weak part in us, which in likelihood should seem to fear cold, it ought to be the Stomach, where digestion is made : and yet our Forefathers used to have them bare, and our Ladies are many times seen to go open-breasted. *Scleucus* endeavour'd to correct the excessive prodigality and finery of the *Locrines*, took a very ingenious course, worthy all Princes imitation; for he enacted a Law, that no Woman of free condition, should have any more than one Maid-servant to follow her when she goeth abroad, unless when she be drunk; and that she might not go out of the City by night, nor wear any Jewels of Gold or precious Stones, or Goldsmiths Work, or Embroidery about her, except she be a profess'd Whore : Also that it should be lawful for none but Pimps and Panders to wear any gold Rings, or rich Garments, &c. Now by this means he reform'd their Manners, without any Tyranny or Cruelty. In fine, The best method is for all men to go dress'd according to their Quality and Estate; but for my self, I desire never to be remarkable either for the fineness or meanness of my Garments.

[3] The Hair of a Man (though no other then an Excrement) hath been more taken notice of, than any part of the Body, in so much that several Laws have been produced about it. Heretofore in *Greece*, as also in most of the *Eastern* Countreys, it was esteem'd for a great punishment to have the Head or the Beard shaven. In many places the punishment of Fornication was to have the Beard cut off, as a mark of the highest Infamy. *N. Boyer* saith, that it was the custom in *France*, (also *Tacitus* writeth the same of the *Germans*) that the Wife being convicted of Adultery, should be shaven, and her Cloaths cut off round about her to the middle of her Waste, in which posture she should be carried through the Towns and Villages to be seen of all people. Also *Gandinus* (*de malefic. in israel. pen. nu. 56.*) reports, that in *Lombardy* the Thieves and Fiers of Forrefts, were for the first offence poll'd on the top of their Heads; but for the second, had all their Hair cut off. *Thevet* (in his Cosmography) tells us, that 'tis at this day a punishment in the Isle of *Candy* to cut off any mans Beard. The *Salick Law* (saith *Camerarius*) setteth a Fine upon them that shall shave young Boys or Girls. We read also among the ancient Laws of the *Germans*, made in the time of *Clebarius*, this Edict: That if any one cuts off the Hairs of a Freeman against his will, let him pay him twelve shillings to make him

him amends; and six shillings if he makes his Beard be shaven. Again, By an Ordinance of the Emperor *Frederick* it was enacted, That if any person shall pluck off the Hairs of anothers Head or Beard, he shall forfeit ten pounds to the party offended; and twenty pounds more for the satisfaction of Justice. *Plutarch* speaking of the custom of the *Sicilians*, saith, That the Conquerors were mounted upon Horses crowned with Bays, and that the Prisoners being shaved, were led in triumph. Heretofore among the *French*, the Subjects were shaved in token of Vassallage, but the Princes wore long Hair as a mark of Ruling : And this appears by the Pictures of their Kings in the Churches of *St. Denis*, and *St. Germain des prez*. In former times likewise, the *Turks* were used to let the Hair of their Heads and Beards grow to a very great length; for we read in their Histories publish'd by *Leonclavius*, that to cut the Beard with Scissers was not a thing in use. The Counsellors and Balleas of the *Sultans* wore very long Beards; and if the *Sultan* were displeased with any one, he presently caus'd his Beard to be cut off for a shame and punishment : as *Leonclavius* reports the *Sultan Emir Suleyman* did by *Chassan*, a Captain of the *Janizaries*; Anno Dom. 1512. This custom of wearing Beards or Whiskers may be more necessary in those Parts, than in our more cold and Northern Climates, where that brutish Vice of carnal Copulation with our own Sex is not so usual, nor by consequence a smooth Chin in so much danger. Moreover there have been others who were enemies to long Hair : As we see *Alexander the Great*, when ready to joyn Battel, expressly commanded his *Macedonians* to shave their Beards, that so their Enemies might want that hold, when they grappled with one another. *Alexander of Alexandria* writeth, that the *Abantes* and the *Myssians*, a People of *Arabia*, did the same thing in time of War, and for the same reason. The like also do the *Americans*, and other *West-Indians* at this day. *St. Paul* followed this Rule, as most conformable to wisdom and reason, when he saith, (1 Cor. 11. 14.) that it is a dishonour to the man to wear long Hair. *Plutarch* telleth us, they went and shaved their Hair in the Temple of *Delphos*. And that for a man to swear by his Beard, was esteem'd a most holy and Religious Oath. Now whether our Philosopher *Apollonius* neglected his Hair, and let it grow, out of superstition, affectation, or laziness, is uncertain; but if I might judge by my self, I should guess the latter. Wherefore the invention of Perriwigs is of so great use, and saves men so much trouble, that it can never be laid aside : It helps to disguise the Thief; to make an ill Face, tolerable, the tolerable, handsome; to ease the lazy of trouble; and to make men their Vassals, if women would but wear them.

[4] *Esculapius* himself rejoiced to have *Apollonius* a witness of his Cures; that is, the Priests of the Temple were exceeding glad to have so crafty a man as *Apollonius* was, confederate with them in their Cheat : he being of no less service to them, than *Sergius* the Monk was to *Mahomet*. *Apollonius* did as it were bind himself Apprentice to the Miracle-Trade, when being one of the *Sacris Initiati*, and for receiving his freedom from *Esculapius*, he afterwards (as we see) set up for himself. If I bear record of my self, my record is vain, therefore in all such cases the testimony of others is requisite. For two conspiring, one to seem dead and buried in a hollow Vault, (which is easie to be done) and the other to raise him again, will deceive many; but many conspiring, one to be dead, the other to bring him to life, and all the rest to bear witness, will deceive more. So that the main streis of all these things relies upon the nature of the Evidence. And here in is to be examined the Interest and Credit of the Witnesses : First, For their Interest; some out of vain-glory think to acquire to themselves no small reputation, by being recorded in Story for a Companion to a God, or any such divine Person : We see how fond half-witted men are of conversing with such as are eminent either for Wit, Quality, or Courage, boasting of the Honour they had in being acquainted with such a Poet, Author, Lord, or General. Again, Others affect to cause admiration by relating wonderful Stories; but in such a case, which is most rational to believe, either that an old Woman flew through the Air in a Sieve, or that he who related it, told you a Lye. Nay, 'tis possible for a man to tell that Tale which he made himself so often, till at last the Author of it really believes it true. Furthermore, Some have got vast Revenues by professing a Doctrine to be true : and like Knights of the Post make money of their Evidence : which Lye being at first planted out of policy, is afterwards believ'd out of folly, and

believed even unto Martyrdom. Others have gone so far in their false Testimony, that they could not with Honour disengage themselves; and so before they were aware, have been drawn into a forfeiture of their own Lives, rather than recant. In the next place, Let us consider the Credit of the Witnesses, that they be neither Women, Children, or Fools, that is to say, rude, ignorant, common people, such as are susceptible of belief: who believe all things Miracles that are above their understanding, taking ingenious men for Conjurers, and think that God never shews his Power, but when he alters the course of Nature, building their Religion upon some monstrous Birth, or the like: Were these men to write the Life of *Archimedes*, they would have presented you with another *Dr. Faustus*. Should any man go to *London-bridge* with one of *Sir Samuel Moreland's* Trumpets, and from thence proclaim Destruction to the City, I question not but many silly Watermen and Fishermen would receive it as a Voice coming from God. Now the more easie they are to be imposed upon, the less credit ought their Testimony to have.

[5] God appear'd to him in a Dream; that is, he dream'd that God appear'd to him: for the *Malmesbury* Philosopher very ingeniously expounds it. Dreams (saith he) are the reverse of our waking Imaginations; beginning at one end when we are asleep, and at the other when we are awake: For instance, As Anger when we are awake, heatech such and such parts; so if when we are asleep we over-heat the same parts, it produceth such and such parts; so if when we are awake we are awake causeth a palpitation of the Heart; so if by lying on our left side, those humours which flow to the Heart causes the like palpitation, there likewise succeed frightful Dreams. The Ancients were very superstitious concerning Dreams, as we may see by the many remarkable Observations which were made of them: *Herodotus* tells us, that a Vision appear'd two several times to *Xerxes* in his sleep, and by threats constrain'd him to make War upon the *Grecians*: wherof his Uncle *Artabanus* being inform'd, he making flight of it as a Dream, and perswading his Nephew to Peace, the same Vision came likewise to him, with a pair of burning Tongs in his hands, as if he would have put out his eyes, for opposing the Counsels of War. *Herod. lib. 7.* *Xenophon* writes, that one time as *Cyrus* lay asleep in his Palace, an Apparition came to him resembling an old man, with a venerable and divine Aspect, bidding him, Prepare thy self O *Cyrus* to go a Journey, for shortly thou must go to the Gods; which Dream awaking him, gave him warning of his death, which soon followed. Much such Stories as these, are those Dreams of *Atrius*, Physician to *Augustus*, of *Calpurnia*, Wife to *Julius Caesar*, of the two Consuls, *Decius Mus*, and *Manlius Torquatus*, of *Titus Atinius*, of *Cicero*, of *C. Gracchus*, of *Aterius Rufus*, of *Annibal*, of *Alexander of Macedon*, of the Poet *Simonides*, of *Cassius Parmenides*, of *Crasus*, of *Astygies*, *Cyrus's* Grandfather, of *Himora*, of *Dionysius's* Mother, of *Amilear*, the *Carthaginian* General, of *Alcibiades*, and of the two *Arcadian* Friends, all mention'd in *Valerius Maximus*; lib. 1. ch. 7. Also the Dreams of *Dio*, the *Syracusan*, related by *Plutarch* in his Life. And of *Julian* the Apostate, written in *Ammianus Marcellinus*, lib. 20. But that which is the most remarkable Story of all, is that of *Marcus Brutus*, related by *Plutarch*, and thus descanted on by *Hobbes*: We read (saith he) of *Marcus Brutus*, (one that had his Life given him by *Julius Caesar*, was also his Favourite, and yet notwithstanding murder'd him) how at *Philippi*, the night before he gave Battle to *Augustus Caesar*, he saw a fearful Apparition, which is commonly related by Historians as a Vision: but considering the Circumstances, one may easily judg to have been but a short Dream. For sitting in his Tent pensive and troubled with the horror of his rash Act, it was not hard for him, slumbering in the cold, to dream of that which most affrighted him; which Fear, as by degrees it made him wake; so also it must needs make the Apparition by degrees to vanish: and having no assurance that he slept, he could have no cause to think it a Dream, or any thing but a Vision. And this no very rare Accident; for even they that be perfectly awake, if they be timorous and superstitious, possess'd with fearful Tales, and alone in the dark, are subject to the like fancies; and believe they see Spirits and dead men Ghosts walking in Church-yards; whereas it is either their fancy only, or else the knavery of such persons as make use of such superstitious fear, to pass disguised in the night, to places they would not be known to haunt. From which ignorance how to distinguish Dreams and other strong Fancies from Vision and Sense, did arise the greatest

greatest part of the *Gentiles* Religion in times past, that worshipp'd Satyrs; Fawns, Nymphs, &c. and now adays the opinion that rude people have of Fairies, Ghosts, Goblins, and Witches. *Leviath. ch. 2. part 1.* Sleep is a time wherein we are naturally apt to imagine those things which are not: however I must for my own part acknowledge, that the last Superstition from which I disengaged my self, was my resentment of Dreams; by reason of the many strange predictions that as well my self, as my acquaintance, have received from them: which however, I esteem accidental. The first expounding of Dreams, *Pliny* ascribeth to *Amphiclion*, and *Trogus* to *Jeseph* the Son of *Jacob*; but *Clement* saith, the *Telmeffians* first invented it, *Polyd. Virg. l. 1. ch. 19.* But whosoever first invented it, yet the Priests alone made themselves the Interpreters of Dreams, in which Art none were thought more skilful than the *Chaldeans*. *Plato* saith, it is the Office of Wisdom to draw Divining Instructions from them, against future times; whereto I see nothing but the wonderful experience, that *Socrates*, *Xenophon* and *Aristotle* (men of unquestionable Authority) relate of them. This Art was heretofore call'd *Oniromantia*, whose Interpreters were properly call'd Conjecturers, according to that Verse in *Euripides*:

He that conjectures least amiss,
Of all, the best of Prophets is.

Many great Philosophers have been given up to this delusion of Dreams, as *Democritus*, *Aristotle*, and his Follower *Themistius*, as also *Synsius* the *Platonick*, so far building upon examples of Dreams, which some accident hath made to be true, that from thence they endeavour to perswade men that all Dreams are real. *Macrobius* distinguishes Dreams into five several kinds: 1. *Phantasia*, 2. *Envision*, 3. *Oniric*, 4. *Oscula*, 5. *Spontanea*. Nay the distinction of Dreams was so accurate, that in the making of them *Sonnus* was feigned to have no less than three Servants wait upon him: for if he would have a Dream that should concern Men, he made use of *Morpheus*; if Beasts, of *Phobetor*, of whose name was *Phantasos*. As to the external or internal causes of Dreams, there are different opinions: For *Aristotle* refers the cause thereof to common sense, but placed in the fancy: the *Platonicks* reckon them among the specific and concrete Notions of the Soul: *Avicen* makes the cause of Dreams to be, an ultimate intelligence moving the Moon in the middle of that light, with which the fancies of men are illuminated while they sleep. *Averroes* places the cause in the imagination; *Democritus* ascribes it to little Images, or Representatives separated from the things themselves; but *Julius Caesar Vanius*, together with all Physicians, refer the variety of Dreams, to the variety of Meats we eat, imputing the cause thereof to the vapours and humours which ascend up to the Brain. *Montaign* saith, that Dreams are the true Interpreters of our Inclinations, proceeding from the cares and affections predominant in persons when they are awake; according to that of the Poet:

Res qua invita usurpant homines, cogitant, curant, vident,
Quaeque agunt vigilantes, agitantque, ea sicut in somno accidunt
Mens mirandum est.

Historians say, that the Inhabitants of the *Atlantic* Isles never dream, who feed on nothing that hath been slain; which might perhaps be the reason. The Ancients had many Ceremonies relating to this exposition of Dreams, which are too tedious here to be inserted: Sometimes they would go and sleep in the Temple, with Laurel about their heads, and sacrifice to *Brizo* the Goddess of Dreamers. Also the *Lacedaemonians* kept men of purpose to sleep in the Temple of *Pasitibia*, to watch for Dreams: as silly people use amongst us to go watch at the Church-door, and know who should dye the next year: The like was done in *Egypt*, in the Temple of *Serapis*: Also *Plato* in *Aristophanes* did the same. In fine, there were great advantages accrued both to the Priest and Civil Magistrate hereby; who were not only paid for their exposition, but also made such Interpretations as ever rendered them serviceable to the publick. Many have written upon this subject of Dreams, wherof the most eminent are *Artemidorus* and *Daldianus*. Some Books of this subject go about under *Abraham's* Name, whom *Philo* in his Book of the *Gyants*, asserts to have been the first pracliser hereof: however, *Pausanias* attributes it

to *Amphiarus*. *Plutarch* mentions other Books concerning this Art, which were found in *Mithridates's* Study. *Arimon Milesius* wrote two and twenty Books of it himself; and there is a Copy of about fourcore *Senarii Verses in Greek*; shewing the signification of such or such a sight in a Dream. Other Treatises there are, falsified under the Names of *David* and *Solomon*, containing nothing but Dreams upon Dreams: however *Marcus Cicero* in his Book of Divination, hath given sufficient Reasons against the vanity and folly of those that give credit to Dreams.

[6] *Heraclitus* was a Philosopher of *Ephesus*, surnamed by *Suidas* *οὐρανός, ὀβσcurus*, from his affecting dark sayings: he lived in the time of the last *Darius*, A. M. 3447. *ant. Nat. Chr.* 501. his affections were contrary to those of *Democritus*; for he always wept at the miseries of this World, whereas *Democritus* continually laugh'd at them. Some report, that he never had any Master to instruct him, but that he acquired all his knowledge by his own labour and industry. He held Fire to be the Principle of all things; that the World was full of Spirits and Demons; that the Sun was a resplendent Flame, not being any bigger then it appeared to our eyes; that all things were govern'd by Destiny: besides many other strange opinions, concerning the production of Natural things, all mention'd in *Diogenes Laertius*, lib. 9. also in *Cic. lib. 4. de Quest. Acad.* In his old age he fell into a Dropic, but would not use the help of Physicians: at last, having fallen into some dirt, and then lying in the Sun to dry himself, he fell asleep, and (as some report) was devour'd by Dogs in his sleep. *Suidas* tells us, that he had for his Disciples *Pythagoras*, *Hesiod*, and *Xenophon*. *Pliny* says of him, that for his Rigour and inflexible roughness of Nature, he was called *ἀσάδης*, a man without passion. He was stiled by *Epicurus* *μυῖντης*, an Ape or Mimick; as also *κοκκῆς, mero-bibus*. He used to say of himself, that when he was young he knew nothing, and when he was old he was ignorant of nothing. There were four others of this name, besides this Philosopher, viz. the first, a Lyrick Poet; the second, of *Halicarnassus*, a man of great Eloquence; the third, a Lesbian, who wrote the *Macedonian History*; and the fourth, a person eminent for nothing but his Folly.

CHAP. VII.

Of a very rich Cilician, who sacrificing to Æsculapius for the Restauration of his lost Eye, and shewing the occasion of his losing it, was thereupon, by the command of Æsculapius, excluded the Temple.

A Pollonius on a certain time beholding much Bloud sprinkled on the Altar, and Sacrifices laid thereon, together with Egyptian Oxen and Swine of a vast bigness lying slain, some steying them, and others cutting them into pieces; also two Golden Bowls dedicated, wherein were placed most incomparable and precious Indian Stones, he went to the Priest and ask'd him what was the meaning of all this? saying, surely some magnificent person is liberal towards the God. To whom the Priest answer'd, But you would more wonder, if you consider, that this man hath yet made no Request, nor stayed the usual time, nor received health from the God, nor had that which he desires; for he came but yesterday, and yet sacrificeth so generously. Moreover, he promiseth to sacrifice and dedicate more largely, if the God will but grant him his request: for he is very rich, and possesseth more Wealth in Cilicia, than all the rest of the Cilicians put together. Now his Petition to the God is, to restore him his Eye that is lost. Apollonius (as his manner was, even in his old age) having fix'd his eyes upon the ground, enquired what was the mans name? which being told him, he reply'd to the Priest, That

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it was unfitting such a Fellow should be admitted into the Temple, as being of a depraved Spirit, and one that had procured this blemish by no good: wherefore that he should be so prodigal in his Sacrifices, before he had obtained any thing at the hands of the God, argueth that he doth not so much Sacrifice, as expiate his own base and criminous actions: Thus saith Apollonius. But Æsculapius appearing by night to the Priest, said unto him, Let this rich man be gone, having according to his deserts; for he deserves to lose his other Eye which remains. The Priest therefore having enquired of the man, found that this Cilician had a Wife which had a Daughter by a former Husband, with whom this Cilician being extremely enamour'd, was accusom'd to lye with her; so as it was no longer conceal'd, for the Mother coming suddenly to their Bed, with Needles prick'd out both her Daughters eyes, and one of her Husbands. Hereby he taught this piece of Philosophy, That it becometh not them who Sacrifice, or offer Gifts unto the Gods, to exceed a medium.

Illustrations on Chap. 7.

IN this whole Chapter we find but two things remarkable: the first, concerning the extravagancy of the *Gentiles* Sacrifices; the second, of their Gods appearing to them; both which were the main support of their Idolatry, and gives me a just occasion to inspect the same. Now the original of all the false Doctrine, Idolatry and Superstition among the Heathens, proceeded from these causes: First, Revelations from above, devised and forged by their Priests. Secondly, Oracles of the same stamp. Thirdly, ambiguous Prophecies, (such as those of the *Sybil*) either applied to future events, or counterfeited after them; thereby to gain Authority for any thing they would have credited by the people. Fourthly, Interpretation of Dreams in what fence they pleased. Fifthly, doing things which seem'd Miracles to the Vulgar, only by Natural means, or otherwise by the confederacy of Priests and Impostors amongst themselves. Sixthly, by intruding Traditions of great Persons or Actions in former times, without alledging any certainty of them. And lastly, by adventuring to tell more Fables and Lyes, because the foolish could not, and the wise durst not contradict them. Out of all which they extracted and compos'd a Doctrine of Rites and Ceremonies, (such as Sacrifices, Oblations, and the like) according to their own fancy, and possess'd the easie people therewith; who received them as coming from God himself. Nothing was more usual among the ancient Priests, than to affirm to the people, that while they watch'd in the Temple their several Gods reveal'd several things to them, (as we here see *Æsculapius* is reported to have done) which they were commanded to communicate to the people; while for the rest, the said Priests (being of great Authority and esteem as well with the Magistrates themselves, as with the Vulgar) did with much gravity (for it behoved them to keep their countenances) communicate to their Auditors the said supposed Revelations; adding, that it concern'd both People and Magistrates to take notice of, and obey those counsels and precepts which they gave. In the mean while the Vulgar, not presuming so much as to question the least syllable of what was told them, neither heard with their own ears, nor saw with their own eyes; in so much awe did Religion hold them: For the Priests did interest themselves in almost all manner of publick business, especially in the times of War, and publick calamities, well knowing that all men are more Prophanes in prosperity, and more Superstitious in adversity, as being less apt to give thanks, than to ask pardon. Who but their Priests had (I do not say Wit to invent, but) Authority to introduce Novelties into Religion? Who (but those that got by it) would be so wicked to withdraw men from the practice of a Godly life, such as many of their Philosophers taught, to a barbarous and foolish form of Rites and Ceremonies, more becoming a Puppet-shew, than the Service of God? Again, could any else get thereby but the Priests, who prostrating themselves more by mens ignorance, than knowledge, and by mens vices, than their virtues, cared not how often and how much they imposed and multiplied their Commandments; that so the Prevaricators might be more obnoxious to

to their censure and punishment. That which is of a Divine Nature, (like the Deity it self) admits of neither mixture nor pollution from any gross and Elementary substances; therefore it is not to be believed, that those necessary and Divine Truths which do really come from God, can be any more shaken in mens minds, or defiled by any Superstitions, than the Sun-beams could be defiled by shining on a Dunghill: the Heathen Religion was mix'd, alter'd and corrupted; therefore did it not come from God, as a necessary and Divine Truth. Universality is esteem'd a main Argument of a true Church; now the several Sects in any Religion, takes away this Universality. Another Argument that Priests make use of to prove a true Religion, is Antiquity: and here, that Priest who begins his Religion at a later time than the beginning of History, comes short of this mark of Antiquity, and calls a blemish on Gods providence for the former times. *Campanella* in his *Atheismus Triumphatus*, reduces the wicked Objections of our modern Atheists against Christianity, into six principal Quarries, whereof the first reflects upon the Antiquity of our Religion: however because they are short, and of no force, I will here venture to insert them, just as I find them in him. 1. *Si Christus est Deus provindus, cur prioribus non venit seculis, ad salvandum homines?* 2. *Et cur nunc tam innumera damnantur Gentes?* Ergo vanus fuit adventus ejus; Et cur alias multas perire aliquae remedium permittit postmodum in altero Hemisphario, quod vocant Novum orbem? 3. *Et cur creat Animas, quas praevenit esse damnandas, & plures salvandas?* 4. *Et cur unius pomi morsus tantum invexit malorum, ut totus exitio fide debeat Mundus ex tam levi crimine, quod Deus necesse habeat incarnari, & redimere eum per gravius crimen, in sua morte ab homine commissum.* 5. *Si enim homo ob tantillum inobedientiae tanta passus est mala, nunc quia occidit Deum ipsum, quanto majora pati debet, nec salvari illius sanguine, sed irreparabilis damnavi?* 6. *Et cur hodierno tempore Diabolus loquacior & potentior est quam Christus inter homines.* But these Arguments are so weak and futile, that they need no Answer, as appears by the very first: for all men that understand Christianity, know that we hold Christ to have been from all Eternity, and so he speaks of himself; *before Abraham was, I am, John* 8. 58. But to proceed: The definition of Religion, according to *St. Austus*, is that which prescribeth the reverence and ceremony of some superiour Nature, which they call Divine. *Lactantius* distinguisheth Superstitious persons, from those we call Religious, thus; the Superstitious are those who reverence the surviving memory of the Dead, or who out-living their Parents, adore their Images at home, as their Household Gods: which many of the Heathens did. *Plutarch* defines them to be such, who are by fear brought to believe Demons or Gods. But *Mr. Hobbs* makes Religion to be Tales publicly allow'd, and Superstition to be Tales that are not allow'd of by publick Authority. Now he that will examine all the Religions in the World, must in the first place cast off all menaces and threats; Secondly, he must comfort himself with the assurance that God is the *communis Pater* of all mankind; and Thirdly, he must learn how to distinguish the True, from the Likely, the Possible, and the False, in all Religions. First, there are holy precepts for a good Life, in honour of the Supreme God, contain'd in the *Alcoran*. Secondly, which cannot come but from one extraordinarily endued with Gods holy Spirit. Thirdly, and were delivered to *Mahomet* by the conveyance of the Angel *Gabriel*. Fourthly, therefore constituted for perfect a Religion, that without it none can be saved. Here the first proposition is true. The second, as most, is but likely; for *Mahomet* might have many of his Doctrines to that purpose from ancient Philosophers, and perhaps from *Moses* himself, by the help of *Sergius* the Monk, with whom it is said he advis'd. The third, is possible only; since though God might (if he so pleased) by the ministry of the Angel *Gabriel*, inform *Mahomet* of the Doctrines he taught; yet this is not likely, since there is no Testimony for it, but *Mahomet*'s single word, who was no other than an Impostor, as appears by his addition of divers points of his own invention; and that therefore this Article is more remote than the former. As for the fourth proposition, it is absolutely false; there being a more perfect Religion than *Mahomet*'s, (since it contains many absurdities) and therefore not such as in it men can only be saved. *Mr. Hobbs* tells us, that in these four things, opinion of Ghosts, ignorance of second causes, Devotion towards what men fear, and taking of things casual for Prognosticks, consisteth the natural Seed of Religion; which by reason of the different Fancies, judgments, and Passions of several men, hath grown up into Ceremonies so different, that

that those which are used by one man, seem ridiculous to another. Now the first founders of Religion amongst the *Gentiles*, whose ends were only to keep the people in peace and obedience, have in all places taken care; First, To imprint in their minds a belief, that those precepts which they deliver'd, might not be thought to proceed from their own device, but from the dictates of some God, or else that they themselves were of a higher nature than meer mortals, thereby to have their Laws more easily received: like the first King of *Peru*, who pretended himself and his Wife to be the Children of the Sun. Secondly, They have had a care to make it be believ'd, that the same things were displeasing to the Gods, which were forbidden by the Laws. Thirdly, To prescribe Ceremonies, Supplications, Sacrifices, and Festivals, by which they were to believe the anger of the Gods might be appeas'd; and that ill success in War, great contagions of Sickness, Earthquakes, and each mans private misery, came from the anger of the Gods; and their anger from the neglect of their Worship, or the forgetting or mistaking some point of the Ceremonies required. And though among the ancient *Romans* men were not forbidden to deny, that which in the Poets is written of the pains and pleasures after this Life; which divers of great Authority and Gravity in that State have in their Harangues openly decid'd; yet that belief was always more cherish'd than the contrary. By these and such other Institutions, they obtain'd in order to their end, (which was the peace of the Commonwealth) that the common people in their misfortunes, laying the fault on neglect or error in their Ceremonies, or on their own disobedience to the Laws, were less apt to mutiny against their Governors. Also being entertain'd with the pomp and pastime of Festivals, made in honour of their Gods, they not only imbib'd their Religion, (by drinking the Founder's Health, as is usual at such times) but likewise needed only Bread, to keep them from discontent, and murmuring against the State, And thus you see how the Religion of the *Gentiles* was a part of their Policy. *Leviath. ch. 12. part 1.*

CHAP. VIII.

Whether or no the Gods know all things? And how we are to pray? Also what things are due to men from the Gods? And last of all, the words of Apollonius to Æsculapius.

When upon the repulse given to the Cilician, many flock'd to the Temple, Apollonius demanded of the Priest, whether the Gods were just? The Priest answering they were most just, Apollonius further ask'd him, whether they were wise? What (said the Priest) is wiser than God? Then he again ask'd him, whether they were acquainted with humane Affairs, or whether they were ignorant of them? To which the Priest replied, that therein the Gods seem'd most of all to excel men; for that they through the weakness of their Understandings do not sufficiently know their own Affairs, whereas the Gods know not only their own, but also the Affairs of men. You have answer'd very well and truly, said Apollonius to the Priest; wherefore seeing the Gods know all things, it seems very reasonable that he who cometh to the Temple of God, should [1] pray after this manner: O ye Gods, give me that which I ought to have! Now to good and holy men, good things are due, but to wicked, the contrary. Accordingly the Gods, when they find a man to be sound and untainted with sin, send him away crown'd, not with a golden Crown, but with all manner of good things; whereas if a man be polluted, stain'd or corrupt, they give him over to punishment: being the more offended at him, for daring to approach their Temple in his impurity.

city. Apollonius having spoken this, and looking back upon Æsculapius, he said, Thou, O Æsculapius, dost practise such a kind of Philosophy as is abstruse and agreeable to thy self, not permitting the wicked to have access here, no, not though they should present thee with all the wealth of the Indians and Sardians; for they do not sacrifice or offer up their things because they honour the Deity, but for that they would buy off that vengeance, which because you are most just, you will never yield unto them. Many such pieces of Philosophy did Apollonius utter, whilst he was but a Youth, and lived at Egas.

Illustrations on Chap. 8.

[1] WE find in the holy Scriptures that Prayer was from the beginning; for *Abel* prayed, and so did *Noah*, *Abraham*, *Isaac*, *Jacob*, with the other Patriarchs, pray unto God in all their doubtful Affairs, and returned thanks for their good success. Also *Moses* and *Aaron*, with others, as *Hannah* the Wife of *Elcanah*, shewed us an example of Prayer. But Christ was the first that ever instructed us in any set form of Prayer, as appears by *St. Matthew's* Gospel. Afterwards, when men began to count their Prayers, as though God were indebted to them for begging of him, there were devised, by one *Petrus Heremita*, a French-man of the City of *Amiens*, Beads, whereby to number them: *Anno Domini*, 1090. Now for the custom of turning our faces towards the East when we pray, that (as *Polid. Virgil* observes, lib. 5. ch. 7.) is taken from the *Heathens*, who *Apuleius* tells us, used to look Eastward, and salute the Sun. The actions of divine Worship are signs of our intention to honour God: and such are Prayers and Thanksgiving. First, Prayers; for not the Carvers, when they made Images, were thought to make them Gods, but the people that pray'd to them. And so sings the Poet:

*Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos, qui rogat, ille facit.* Mart. lib. 8. Epig. 23.

*'Tis not the Workman, nor the precious Wood,
But 'tis the Worshipper that makes the God.*

Secondly, Thanksgiving; which differeth from Prayer in divine Worship, no otherwise, than that Prayers precede, and Thanks succeed the Benefit; the end both of the one and the other, being to acknowledg God, for Author of all Benefits, as well past as future. However, I cannot but prefer Thankgiving above Prayer; for that every man would serve his own turn by Prayer if he could, but few are so generous to give thanks when their turns are served. In giving thanks I serve God, in praying I serve my self: therefore of the ten Cripples, nine prayed, and the tenth praised God, and him our Saviour regarded most. To this purpose *Cyrus* told his Father *Cambyses*, That he shall more easily obtain any thing of the Gods, who doth not fawn upon them in distress, but in prosperity calls most upon them. *Xenoph. lib. 1. ch. 8.* The *Heathens* together with their Sacrifices made use of solemn forms of Prayer for the invoking those Gods, whom the Priests intended to propitiate. These *Seneca* calls *Sacrificia preces*. This custom was general, not only among the *Romans* and *Greeks*, but the *Egyptians* themselves; as *Diod. Sicul.* relates. In some Countreys, the praise of the present King or Magistrate was set forth; but this was not ordinarily used. *Iamblicus* saith, that Prayers were not the least part of Sacrifices, since by them the *Sacra* were fulfill'd and perfected. And in another place he writes, that nothing can be done in the Worship of God *ritè & auspiciatè*, without Prayers and Supplications. *Plato* in *Alcibi.* That the most sumptuous Sacrifices that could be made, were not so acceptable to the Gods, as Supplications offer'd with a pious Soul. The word *precari*, which more properly than *orare* signifies to pray, is yet taken in an ambiguous sense; for unless the *Preces* be limited with either *bona* or *mala*, it is not easie to know in what sense they are taken: therefore the ancient *Jews* were used to say, *Bonas preces precamur*. The *bona preces* were address'd in a most solemn manner to *Jupiter optimus maximus*, and the *Dii Deaq; immortales*. The *mala preces* or Curses were used in night-Sacrifices

curses to *Pluto*, and the *Dii inferi*: for, that Imprecations or Curses were used against Enemies in Prayer, may appear even from *David's* Psalms, where much mischief is wish'd to his Enemies: Put to shame that wise, &c. *Psal. 42. 14.* The Ancients when they came to pray to their Gods, presented themselves *Capite obvoluto*, or their heads cover'd with woollen, and an Olive-branch in their hands, calling themselves down at the feet of the Image of that God to whom they address'd their Prayers and Vows. Petitioners both to the Gods and Men used to go with *cicava*, Garlands about their necks, or green Boughs in their hands, to beget respect, and amuse the beholders, as the Scholiast on *Sophocles* observes. In those Boughs they put Wooll, (as we do Silk in Posies) and so called them: *nigè Cùvov, Vittas laureas*. The Wooll was not tyed, and so fasten'd to the Boughs, but only wreath'd and wrapped up in them: from whence (it may be) *Æthea*, in the Tragedy of the *Theban Women* Petitioners (*v. 31.*) called it, The Tye without a Knot. The *Italians* likewise used such Boughs; for *Virgil* says,

*jamque oratores aderant ex urbe Latina
Veluti ramis olea veniantque rogantes.*

Also *Livy* speaks of the like practice of the people of *Rhodes*; their Boughs were either of Laurel or Olive: *Vittata Lauris, & supplicis arbor Olive*. *Stat. Theb. l. 12.* for the Laurel was a sign of prevailing, and the Olive of peace and good will, as *Lactantius* says, *Per quam pax petitur supplicando*. Now the custom was with these Boughs, if they were doubtful of prevailing, to touch the Knee of the Statue of the God. It is said by *Pindar* in his *rus*, that when they desired the parties consent, they touched the Head, to have it amere; when his help, his Hand; and when success, the Knee. Their usual gesture in praying was to hold up their arms towards Heaven, as you may see it in *Enrip. Helen. v. 1200.* and to rest their hands as far as they could upon their Wrists: according to that of *Eschylus*, where he says of *Prometheus*, that though the Gods had tyed him fast to the Hill, his stomach was so great, that he had he torn'd to submit or pray *manibus supinis*, with bended hands, like Women and Children: *ἰσχυροῦς ἰσχυρῶν*. Another custom when they presented themselves before their Gods, was, that as they saluted and adored them, turning their bodies to and fro. sometimes to the right hand, and sometimes to the left, they prostrated themselves, when putting their right hand to their mouths they kiss'd it, and afterwards laid down: *Quò me vortam, nescio: Si Deos salutar, dextro vortam consuo*. *Plaut. in Curculi.* Now sometimes if they obtain'd a Request which was of consequence, you should have them relate it to the Priest of the Temple to be registered; or write it down in a Table, and leave it behind them for a Testimony. In the ancient Prayers of the *Romans*, *Jannus* and *Vesta* were first prefer'd, (as *Salvian* *Pistor* hath it) because they first taught the Religious use of Corn and Wine; and as they were first used in Sacrifices, so they had the first place, though not the chiefest, which was ever reserved for *Jupiter optimus maximus*. After them, the several other Gods had their particular *Carmina & Precationes*, address'd to them; and some Priests for that purpose appointed to say or sing them in a certain Tone, (like our *Te Deum* in the Cathedral Churches) whilst others stood by to assist them. At the same time another commanded the people *Favere Linguis*, or to be silent, whilst the Tibicen or Musician play'd by fits on the Pipe. Furthermore, Prayers to the Gods were used not only in Temples but also at Sepulchers, the words of them being for the most part barbarous and obsolete, thereby to seem the more mysterious: although some Prayers may be found fitted to the present occasion, and deliver'd in good language. In some Countreys much clamour and loud speaking was used when they called upon their Gods; which we see *Elia* wisely derided in the Priests of *Baal*. The Poets used to say, that Prayers were the Daughters of *Jupiter*, but lame, because they did not always obtain what they desired. There are hardly any forms of publick Prayer made by their Priests extant; and if any, they are too obscure to be understood. I have never read but of one, which was the form of Prayer used by the *Athenians*, and mention'd by that learned Emperor *Antoninus*, in these words: O rain, rain, good Jupiter, upon all the Grounds and Fields that belong to the *Athenians*. Which Petition had in it so little charity for others, that *Antoninus* well observes, either we should not pray at all, or pray more absolutely and more charitably. For Prayers made by private men in Temples, (whether for themselves alone, or for the publick.)

Plato recommendeth to us that wife Petition of the Poet Ion, who used to pray thus, *Zeus, &c. O Jupiter, give us good things whether we ask them or no; but those things that are evil give us not, though we crave them never so much.* Plat. in Alcib. For as the Poet well observeth:

*Stulti baud scimus, frustra que scimus; quum quod cupienter dari
Petimus nobis, quasi quid in rem sit possumus noscere,
Certa amittimus dum incerta petimus, atque hinc venit
In labore atque dolore ut mors obrepit interrim.* Plautus in Pseudolo.

Other Examples of this kind may be found among the Ancients, as in *Virgil*, *Cicero's* Prayer to *Jupiter Stator* in the name of himself and the *Romans*; (where after repetition of what he had done) he begins thus; *Imperii Statorem, &c.* I beseech the stay of the Empire, that he would be pleas'd to give assistance to the Commonwealth, the whole State, and my Fortunes. Also *Romulus* when his men ran away pray'd thus; (saith *Livy*) *At tu Pater, &c.* But thou O Father of Gods and Men, chase the Enemies from hence, take away terror from the *Romans*, and stop their shameful flight, &c. *Scipio* going also against the *Carthaginians*, used this following Prayer out of the *Fretorian* or Admiralship, in presence of his Soldiers, in these words; *Dii, Deaque, &c.* Ye Gods and God-desses that possesse both Sea and Land, I pray and beseech you, that those things which during my Command have been, are, or shall be done, may succeed well to me, to the people of *Rome*, to our Allies, and to the *Latine* Name, who follow my Command and Conduct: As also to the people of *Rome* both by Sea and Land; may you give them all prosperity; increase their Numbers; bring them home again in safety, laden with spoils, and triumphing over their conquer'd Enemies; grant likewise both to me and the people of *Rome*, to do such Feats against the City of *Carthage*, as the City of *Carthage* thought to have done against our City: Of this kind you may find divers in *Livy*, *Valerius Maximus*, *Velleius Paterculus*, and others. I shall give two Examples more of the Vestal Virgins, one whereof carried Water in a Sieve to the Temple of *Vesta*, after using these words, *Vesta sacris, &c.* O *Vesta*, if I have always employ'd chaste hands in thy sacred Rites, grant that I may with this Sieve draw Water out of *Tiber*, and carry it into thy Temple. Another of a Vestal mention'd in *Suetonius's Tiberius* is remarkable, if it be true: That she alone drew after her a great Boat that stuck in the Sands or Mud. But these were only private Prayers, and not the publick used at dedication of Temples, and making of the more solemn Sacrifices, and which were used in the morning, at mid-day, and at night, after great Victories obtain'd, when sometimes Supplications, or Prayers, with Thankgivings, were made for the space of fifteen days; as you may see in *Cel. Rhodig.* The order and manner of celebrating them, were set down in their Books called *Rituales*.

Now in Prayer there are two things to be consider'd: First, The person petitioning; and Secondly, The thing petition'd for. As to the first, The person petitioning was required to be clean, pure, and without guile. Wherefore *Cicero* says, (*de Legib. lib. 2.*) *Let men that approach the Gods, be chaste and Religious, for they that do otherwise, shall be punish'd of God himself.* Again also, *Let not the wicked presume to pacify the wrath of God by Presents.* This made *Bias*, one of the seven wise men of Greece, forbid the wicked Mariners to call upon God in a Storm, saying, *Hold your peace, for fear lest the Gods should know you are here.* *Plut. Mor. Pliny* (*lib. 18. ch. 3.*) saith, *That all things are better accepted, when they come from honest and pure hands.* Also *Plato* interdicted all wicked men from attempting to appease the Gods: *Plato de Legib.* Upon this Consideration, the Ancients took care, that those Women who were employ'd about their sacred places and Temples, should abstain from all filth and pollution nine days and nights, before they were admitted to that Office. Thus were *Cybele's* Priests gelded with a sharp Stone, only to preserve them chaste. Also in *Athens* they drank Hemlock, to allay their desires of coming to their Wives; and the Women that vow'd a Religious Life, lay upon a sort of Leaves, that were proper for the same purpose. *Demosthenes* likewise speaking of the chief Priests and Overseers of the holy Ceremonies, saith, I am of opinion that he who handleth sacred things, and taketh care of what belongs to the Service of the Gods, ought to be chaste and continent, not only such a number of days, but that in his whole Life, he abstain from all dishonesty. Thus also the Emperor *Justinian* in his Institutes,

(*Novell.*

(*Novell. 9. Collut. tit. 16. ch. 5.*) strictly enjoyneth Godliness and Chastity to all Friars and Nuns. Meriteth *Chrysostom* in his Sermon of Covetousness, hath a pretty similitude upon this subject: The face of the Soul (saith he) is the Conscience; and as a fair face delighteth those that behold it, so is a clean Conscience no less beautiful in the eyes of God. When an impious suppliant makes his address to God, instead of expiating his former crimes, he aggravates them, by presenting him with an heart full of irreverence, sin, and malice, to whom we should sue for grace and forgiveness: Therefore *Xenophon* prudently advises us very rarely to pray unto God; for that it is not easie to settle our minds often in so regular and so devout a frame, as is required when we pray aright and effectually. Much more of this subject you may find in all the *Fathers*, but more especially in *Lactantius*.

The second thing to be considered in Prayer, is the Boon petition'd for: and herein great caution must be used, that it be such a thing as is fit for God to grant, and us to implore. Now as *Montaigne* (*lib. 1. ch. 56.*) well observes, many men invoke the Divine assistance, to abet their greatest Villanies; according to that old saying, *In nomine Domini incipit omne malum*; endeavouring (as much as in them lies) to make God a confederate, or accessory at least to all their wickedness. Thus the Covetous man prayeth for the vain increase and preservation of his superfluous ill-gotten Treasure; *det vitam, det opes, Horat.* The Ambitious petitioneth for Honours and Victories, to satiate his unsatiable pride; *cupit hic Regi proximus ipsi, Senec. in Herc.* The Envious imploreth Revenge; like that hot angry Prophet, who curs'd the poor little Children, and made them be destroyed with Bears, only for calling him Bald-pate, *2 Kings 2. 23.* The Lover prays to satiate his Lust; and he that hath purchased Bishops-Lands or Crown-Lands, prays for the ruine of Episcopacy and Monarchy: He that is possess'd of Abby-Lands, prays devoutly for the downfall of Antichrist; as I do my self, upon the same occasion. The Thief, the Pyrate, the Murderer, nay and the Traytor all call upon God, all implore his aid, and all solcite him to give them courage in their Attempts, and constancy in their Resolutions, to remove all obstructions and difficulties that in any sort withstand their wicked Executions; and sometimes they give him thanks if they have met with good success: the one, if he have met with a good booty; the other, if he return home rich; the third, if no man see him kill his Enemy; and the last, if his Treason took effect without discovery. The Soldier, (if he goes to Fire a Town, batter a Castle, force a Religious House, storm a Fort, or enter a City that would not surrender, to put Man, Woman and Child to the Sword, or any such villanous act) before he attempt it, prayeth to God for his assistance, though his intentions and hopes are full of nothing but Cruelty, Murder, Covetousness, Luxury, Sacrilege, and the like; according to that of the Poet:

*Da mihi fallere, da justum sanclumq; videri;
Nollem peccatis, & fraudibus objice nubem.* Hor. lib. 1. Ep. 16, 59;

Paraphras'd;

*Grant me, to play the Rogue, and all the Saint;
Conceal my Vices with Grimace and Cant.*

Margaret Queen of *Navarre* maketh mention of a young Prince, who going about an amorous Affligation to lye with an Advocates Wife of *Paris*, and his way lying through a Church, he never pass'd by that Holy place either going or coming, without offering up his prayers to God to be his help and furtherance. He that calleth upon God for his assistance in such a sin, does like that Curpuse who should summon a Justice of Peace to his help; or like those who produce God in witness of a Lye:

*— tacito mala vota sursuro
Concipimus. —* Lucan. lib. 5. 94.

There are few men would dare to publish to the World those secret requests they make unto God; wherefore the *Pythagoreans* very wisely ordain'd them to be made in publick; that all might hear them; and that no man should dishonourably invoke God, or require any unbecom or unjust thing of him. Now such kind of Petitioners were not only unsuccessful, but many times severely punished for their impious requests: We see how severely the Gods dealt with *Oedipus*, in granting him his request; for his prayer was,

that

that his Children might between themselves decide his succession by force of Arms: and he was taken at his word. Dr. Brown is of opinion, that it is not a ridiculous Devotion to say a prayer before a Game of Tables; because (saith he) in Sortilgies and matters of greatest uncertainty, there is a settled and pre-ordered course of effects; and so there is in Murder; but yet I should think it a presumption to implore the Divine assistance either in one, or the other.

Again, some there are, who without any evil intent, but merely out of their own ignorance, pray for such things which (if granted) would certainly prove their ruine: This foolish desire of men the Poets signified by the Fable of *Phaeton*, who having by his importunity obtain'd of his Father *Phœbus* the conduct of his Chariot, set both the World and himself in a flame. Also *Cicero* expresseth the same by another Fable of *Theseus*, who craved of *Neptune* three wishes, whereof one was the destruction of his own Son *Hippolitus*. The same Moral may be likewise drawn from the Fable of *Midas*, to whom God *Bacchus* (for restoring to him his Foster-Father *Silenus*) granted his wish; which afterwards proved his punishment, in having all things that he touch'd converted into Gold:

*Hic Dens optanti gratiam, sed inutile scit
Muneris abivium, gaudens altore recepto:
Ille male usurus donis, at, effice quicquid
Corpore contigero solum veritatur in aurum.
Annuit optanti, nocituræque mœra solvit
Liber, & indoluit quod non meliora perisset, &c.* Ovid. Met. lib. 11.

Now to prevent any of these misfortunes, let us always follow God, and never go before him; for which purpose, I think the best of Christians may herein follow this Divine advice of the Poet:

*Nil ergo optabunt homines? si consilium vis,
Permites ipsi: expendere nummibus, quid
Conveniat vobis, rebusq; si, ntile n' stris,
Nam pro juncuiss, ap' ijsima queq; dabunt Dii.
Charior est illis homo quam sibi: nos animum
Impulsu, & cæca, magnaq; cupidine dultis
Conjugalum petimus, parumq; uxoris. At illis
Notitia qui parit, qualisq; futura sit nxor.* Juv. Sat. 10.

*Shall men wish nothing? be advis'd, reserve
That choice unto the Gods, (who cannot erre;)
For better then our selves, our wants they know,
And will, instead of Toys, things fit bestow.
Man's deaver to the Gods, than to himself;
Mov'd by the strong impulse (of Love, or Wealth)
We Wife and Sons desire: But only Jove
Knows what this Wife, and how those Sons may prove.*

We are taught by many of the Ancients, what requests we ought to make at prayer; *Solomon* begg'd for Wisdom. That best of Poets *Juvenal* advises, *Orandum est ut sit mens sana in corpore sano*. But that learned Emperor *Antoninus* says, *Whereas one prayeth that he may compass his desire to lye with such a Woman; pray thou, that thou mayst not lust to lye with her: Another, how he may be rid of such a one; pray thou, that thou mayst so patiently bear with him, as that thou have no such need to be rid of him. Another, that he may not lose his Child; but pray thou, that thou mayst not fear to lose him. To this end and purpose let all thy prayers be, and thence what will be the event.*

Some few of the Heathens used no prayers at all, as we may gather from that old verse of *Ennius*; *Desine sata Deum flecti sperare precando*: or at least no other then, *Thy will be done*; and that rather by way of Acquiescence, than Petition: But all other enlargement of request they declined, partly because they thought not the Deity fixanimous, to be won by entreaty, or bribed by Sacrifice; and partly because they held it a presumption in man to direct God what to do, and what to forbear; thinking that such a boldness would

would be but slenderly excused, by an additional clause of submission to his Will. From hence *Cardan* took his Notion, when he writes, *Deum non flecti precibus, effere quasi munus nobis, passionibus & doloribus obnoxius*. Of this boldness in directing God, I know not any amongst us so guilty as those gifted Brethren,

*Who wish short Band and Hair,
Do belch and snuffle to prolong a Prayer.*

These are the men who pray by the Spirit, till the Dinner is spoil'd, and their Auditors almost starved with hunger and cold; for the Spirit will neither feed us within, nor warm us without. I do not find anciently either among the *Jews* or *Gentiles*, that long Prayers were approved of, or publicly permitted, especially according to the Spirit (that is, the Fancy) of him that prays. Nay our Saviour himself (whose example we ought to imitate in this, as well as in all other things) teaches us the contrary, by his short, but Divine Prayer. Besides, in these long *ex tempore* Prayers, how many Tautologies, Irreverences and Undecencies are they guilty of! for all Prayers and Thanksgivings ought to be made in words and phrases, not sudden, nor light, nor plebeian, but beautiful and well compos'd; or otherwise we do not honour God as much as we can. Who would go into a Prefence-Chamber to make a Petition to his Prince, without thinking before-hand what he had to say? besides let us remember, that God is in Heaven, and we upon Earth, therefore should our words be few. However, Prayer in general is most commendable; for what can be greater relief and comfort to a man in affliction, than to have a God to flee to in his distress? The greatest ease in sorrow, is to have a Friend to break our mind to; and if so, how much greater relief and satisfaction must it be for an afflicted man to have God for his refuge, who is so well able to counsel, direct and assist him! Wherefore *Tertullian* saith, that a Christian while he is at his Prayers with his hand lift up to God, is insensible of all punishment. Take a Dog (says the Lord *Bacon*) and mark what courage he assumes when back'd by a man, who is to him as a God, or *melior Natura*: now of the same use is confidence in God to men; for it animates them with that assurance, as ever renders them successful. Of the power of Prayer, hear what the generality of the Ancients thought:

Et dominum mundi flectere vota solent. Mart. lib. 8. Ep.
Flectere iratus, voce rogante, Deus. Ovid. lib. 1. de Arte Am.
*Sed solet interdum fieri placabile numen,
Nube solet pulsa candidus ire dies.* Ovid. lib. 2. de Tristib.

Moreover, if Historians do not lye for Gods cause, we have many famous examples of the powerful effects of Prayer: as was that of the Plague in *Rome*, stop'd by the prayers of *Gregory the Great*, A. D. 590. at which time an Angel with a flaming Sword in his hand, is said to have appeared on the top of *Moles Adriani*, from thence call'd ever after the Castle of S. Angelo. Also how *Constantinople* when besieg'd by the *Saracens* and *Arabians*, A. D. 717. was freed, and the Siege rais'd, by the Prayers of St. *German*, then Patriarch of the said City. With many others of the like nature, too long here to be produced.

CHAP. IX.

A Cilician being captivated with the Beauty of Apollonius, as also with his discourse, solicited him to Incontinency: whereupon within three days he died.

One of the Principal men among the Cilicians, being very infamous, and much addicted to his Lusts, no sooner heard of [1] Apollonius's Beauty, but setting aside all other concerns, went immediately from [2] Tarsus (where he was at that time upon business) to Egas; pretending himself sick, and that he wanted Æsculapius's assistance. Therefore coming to [3] Æsculapius, as he was walking alone by himself, he intreated him to introduce him to the God. Whereupon Apollonius answer'd, What need have you of one to introduce you, if you your self be a good man? for the Gods are ready to entertain such as are virtuous, without an [4] Advocate. But (replied he) the God hath made you his Guest, but not me as yet. 'Tis true, said Apollonius, the study of Honesty and Virtue hath gained reception for me; when by practising that (as far as a young man is capable) I am the Servant and Friend of Æsculapius: wherefore if you be likewise addicted to Honesty and Virtue, you may go with confidence to the God, and ask whatsoever you desire. By [5] Jupiter, said he, I will do it, after I have made one request to you. What may that be which you would request of me, said Apollonius? Even the same, answer'd he, that is frequently begg'd at the hands of such as are beautiful; namely, that they would not envy others the fruition of their Beauty, but freely communicate it to them. And this he spake very effeminately, watering his Cheeks with Tears: for there is nothing so mean or base, to which such vicious and infamous men will not condescend. Then [6] Apollonius looking upon him with a stern countenance, said, Oh vile wretch, thou art mad! Whereupon the other falling into a Rage, threatened to cut off his Head. At which Apollonius smiling, cryed out, [7] Oh that pleasant day! for indeed within three days after, the Villain was slain upon the High-way by the Executioners, (or Licitors) for being in a Conspiracy with [8] Archelaus King of Cappadocia, against the Romans. These and many other such like things are written of him by Maximus the Ægean. Moreover Kings themselves vouchsafed to write Letters to Apollonius, by reason of his great Fame.

Illustrations on Chap. 9.

[1] *Apollonius's Beauty*: It is very probable that we know not yet what Death either in Natural, or in General, is, since we attribute to divers forms to Humane Beauty: of which if there were any certain Standard whereby to know it, we should not give those several descriptions of handfom and ugly, according to our several Fancies. We in these Northern Climes represent Hell for a place of extraordinary heat and burning; whereas on the contrary, I have heard of some *Indians* inhabiting hot Southern Countries, that describe those Torments to be extremity of cold: and so amongst them the blackest complexion is the handfomest; but with us, the fairest skin is the greatest Beauty. In *Penn* the greatest Ears are ever esteem'd the fairest: those of *Mexico* esteem the least Foreheads, the most beautiful. And blubber'd thick Lips, with a broad flat Nose, is generally beloved amongst the *Indians*; as also Teeth spotted with black or red, and long great Dugs, wherewith they may give their little ones suck over their Shoulders. The *Turks* love great faucer Eyes, in so much that one pleasure which

Malomet

Malomet promises men in his Paradise, is the enjoyment of Wenchet, with great Eyes. In *Spain* the chiefest Beauty is lean and slender; in *Italy* fat and corpulent: the soft, delicate and flattering please the one; the strong, vigorous, fierce and imperious the other.

De natura adit, sic omnis vestigia

Turpis Romano Belgicus ore color. Propert. El. 18. lib. 2.

In Beauty, that of Favour is more than that of Colour; and that of decent and graceful Motion beyond that of Favour. A man shall often see Faces, that if he examine them part by part, you shall find never a good feature, and yet all together agreeable enough. That is the best part of Beauty which a Picture cannot express. *Aristotle* speaking of Beauty, saith, That Dominion appertaineth to those that are beautiful: that they are most venerable next unto the Gods themselves; and that all who are not blind are touched with it. *Cyrus*, *Alexander* and *Cæsar*, those great Commanders, have made much use thereof in their greatest Affairs; yea even *Scipio* the best of them all, Fair and Good are near Neighbours, and express'd by the self-same words both in *Greek* and in the Scriptures. Many great Philosophers have attained to their Wisdom by the assistance of their Beauty. *Bacon's Essays*, and *Charron of Wisdom*. Deformed persons are generally even with Nature, and as Nature hath donell by them, so do they by Nature, being for the most part void of natural affection. Certainly there is a consent between the Body and the Mind, and where Nature creeth in the one, the venturth in the other: *Ubi peccat in uno, periclitatur in altero*. Deformed persons, saith the Lord *Bacon*, chiefly endeavour to free themselves from scorn, which must be done either by virtue or malice: therefore let us not wonder, if there have been persons eminent not only for Beauty; but also for Deformity, that yet have been both eminent for Virtue. *Augustus Cæsar*, *Titus Vespasian*, *Philip le belle of France*, *Edward the 4th of England*, *Alexis of Athens*, and *Ismael the Sophy of Persia*, were all high, great Spirits, and yet the most beautiful men of their Times. On the contrary, *Tamurlain*, *Aghefani*, *Zanger* the Son of *Solyman*, *Asop*, *Gafca* President of *Penn*, *Sootmar*, and *Crasus*, all men remarkable for their Deformity, and yet were no less eminent for their extraordinary Virtue. Wherefore I cannot but condemn that Law of *Aristotle* as barbarous and unjust; who thinking all lame and deformed Children not worth the rearing, ordained them to be exposed and destroyed. For (as *Seneca* saith) *Ex cæsa vir*, &c. An eminent man may come out of a poor Cottage, and a beautiful high Mind out of a low and deformed Body. It's true, a crooked Body is often inhabited by a crooked Mind: and because they are not good enough to be esteem'd in this World, they for that reason promise themselves happiness in the next: making Lameness, Crookedness, Squinting, great red Nose, Pimples, or Carbuncles, to be infallible marks of Election, or divine Grace: Deformed enough to be a Saint: They owe their Virtue to Necessity; and as an ugly Face is an Antidote to another's Venerie, so is it a Call to their own Chastity. In a great Wit Deformity is an advantage to his Rising: for in ancient Times (as well as at this present in some Countreys) Kings were used to put great confidence in Eunuchs; because they being envious towards all, are more obnoxious and officious towards one. The first distinction which is thought to have been amongst men, and the first consideration that gave pre-eminence to some over others, 'tis very probable was the advantage of Beauty; as the Poet seems to hint:

agros dividere utque ledere

Pro facie cuiusque & viribus ingenique:

Nam facies malum valet, virisque vigebant. Lucret. lib. 5.

The *Ethiopians* and *Indians* (saith *Aristotle*) in choosing of their Kings and Magistrates, had special regard to the Beauty and Talents of their persons: for that it breedeth a respect in his Followers, and a fear in all his Enemies, to behold a proper handfom man walking at the head of his Army.

Iste inter primos præstanti corpore Turnus

Ventitur, arma tenens, & tota vertice superat eum. Virg. Æn. lib. 7:

The chief Vice wherof the Beautiful are guilty, is Pride; *Sequitur superbia formam*; as vainly esteeming themselves upon the meek liberality of Nature: which nothing but the Adresses, Courtship, and Admiration of others make them understand in themselves.

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However,

However, methinks this vain-glory should cease when they consider, *Simia quam similes, turpissima bestia nobis*! Ennius Cic. Nat. Deor. lib. 1. But if any Country under Heaven may boast of this natural Endowment; I may without vanity say 'tis England, whose Court is never without a *Cleopatra*, equal for Beauty to *Anthony's Egyptian Queen*.

[2] *Tarsus*, a City in *Cilicia*, now called *Teraffa*, *Hama* and *Hamia*. Long. 60. lat. 38.

[3] *Esculapius*, the God of Physick, and feigned to be the Son of *Apollo*.

[4] *The Gods entertain such as we vertuous without an Advocate*. This shows, that the most wise and honest amongst the *Heathens* oppos'd the Doctrine of a Mediator betwixt God and Man; for they wanting the Light of our Gospel, and being altogether ignorant of our blessed Intercessor Christ Jesus, might perhaps oppos'd the Mediatorship of all others, for these Reasons: First, Thinking it unnecessary, *Misericordia Dei* being sufficient *Justitia sua*. Secondly, God must have appointed this Mediator, and so was really reconciled to the World before. And that thirdly, a Mediator derogates from the infinite Mercy of God; equally as an Image doth from his Spirituality and Infinity. Now these Reasons prevailed with many of the wisest of the *Heathens*; but for the vulgar and generality of those who were subject to the Idolatry of their Priests, they believed otherwise of this matter, and swallow'd without chewing those pills of Faith, which were accommodated to the Sentiments of Mankind. Thus therefore, besides their particular and Topical Delities, they moreover acknowledged one supream God; not *Jupiter* of *Crete*, but the Father of Gods and Men. Only they said, that this supream God being of so high a Nature, and there being other intermediate Beings betwixt God and Mankind, they were to address themselves to them as Mediators, to carry up their prayers, and bring down his blessings: so as the opinion of a Mediator, was the foundation of the *Heathens* Idolatry; they not being able to go to the Fountain of Good it self. And thus we see, this invocation of Saints which is now peculiar to the Church of *Rome*, was no other than an old Relick of the *Heathen* Idolatry, and taken from their invocation of Demons: who as *St. Augustine* says, are Interpreters and Messengers between God and Men, that hence they might carry our Petitions, and thence bring us down supplies, because those Demons excel us men in merits. *Aug. Civit. Dei, lib. 8. ch. 22*. Thus also do the *Papists* urge the merits of the Saints in their Prayers, as in the Prayer of *St. Andrew* it is thus, Oh Lord, let the holy Prayer of *B. Andrew*, make our Sacrifice pleasing to thee, that being solemnly exhibited to his Honour, it may be acceptable by his merits, through our Lord, &c. in *Festo S. Andrew*. But for the *Heathens* invocation of their Demons; hear what *Plato* says of it: God is not approached by men, but all the commerce between him and them is perform'd by the mediation of Demons; who are Reporters and Carriers from Men to Gods, and from Gods to Men, &c. *Plato's Symbolum*. Also *Apleusius* in his *De Deo Socratis*. And *St. Aug. Civit. Dei, lib. 8. ch. 24*.

[5] *By Jupiter*. The manner of Swearing in old time was thus: He that should swear, took a Stone in his hand, and said, If I wilfully deceive you, may *Jupiter* banish me out of all good mens company, as I now cast away this Stone from me. *Polyd. Virg. lib. 4. 8*. *Pliny* writes, that it was not lawful for any man to bear an Office five days, unless he were sworn: as amongst us at this day, such Officers are obliged to take such and such Oaths, before they are admitted into any Office of Trust in the Government. The Emperor *Justinian* first appointed that men should swear by the Gospel: and nowadays, all that swear, lay their hand on the Book and kiss it, saying, *So help me God, and the holy Gospel*: because as the Gospel of our Religion and Faith may for no cause be violated, so neither ought an Oath to be broken. However, considering the dull apprehensions of the Vulgar, I could wish that some more execrable form of words were infer'd in our Oaths, which might (I am perswaded) more terrifie the unthinking Crowd, than the phrase we now use. I have my self known a filly old Woman, that having taken her Oath in one of the Courts of *Westminster*, and being afterwards asked by the Judges whether she was sworn, told them, no, ignorantly believing that those words, *Thou shalt swear the Truth, and nothing but the Truth*, were only preparatory, and in order to some horrid Execration, which she was afterwards to take. *Orn*, an Oath, (the Son of *Eris*, and yet the end of all contention) was of two sorts, viz. *ὁ μὴν* and *ὁ μῦθος*, the greater and the less. The greater Oath was either of Men by the Gods, or the Gods themselves by the *Stygian Lake*. *Hesiod. Epist. ad Heb. 6. 16*. Wherefore some fetch the word *Orn*, an Oath, from

Orcus,

Orcus, *Hell*. This Oath was then invented by *Jupiter*, and prescribed by him to the rest of the Gods, when he had the assistance of *Stryx* and his Sons against the *Tyrians*; or when he drank of the Water to quench his thirst in the Fight. *Servilius* says, (out of *Orpheus*) that if any God had sworn false, or broken his Oath, when he swore by *Stryx*, he was to be punished for it in *Hell* nine thousand years. Which Order even *Jupiter* himself submitted to; and therefore took the more care how he swore, as *Amulius* says, *Definitum enim sibi cum suis cultoribus penam precibus perhorrescit*. Also sometimes it was their custom to add an imprecation of some evil, wherewith he knew them able to punish him; if he swore false: as *Telemachus* doth in *Homer*; saying, *By Jove, and the sons of my Father*. *Jupiter* was the proper *Castus Juramentorum*; however, they swore by many of the other Gods, as also by their own men lately dead: as we see *Demosthenes* swore by those that valiantly died in the Battel of *Marathon*. Some swore by the Name of *Hephaestion*; and *C. Caligula* esteem'd *Drusilla* to be the most sacred Name he could swear by. *Sketon. in Calig. ch. 24*. The *Lacedemonians* used to swear by their own two Gods, *Castor* and *Pellux*, and some by the whole Jury of Gods. But in the Marketplace in buying or selling they commonly swore by *Mercury*. When they took any great Oath in publick, they used to lift up their hands, as *Apollo* in the Poet bids *Lachesis*, *χρεὶ δαδύου*. This Ceremony *Menelaus* in *Euripides* demanded of *Helen*. *Helen. v. 834*. Also at the time of their Swearing they sacrificed either a Boar, a Ram, or a Goat; and sometimes one of each. *Aristoph. in Lysist*. The *Romans* at the confirmation of any League or Truce, used to sacrifice Pigs, because *Jupiter* was nurs'd by a Sow. Now the Flesh that was used to be eaten at other Sacrifices, was not at this, unless it were by the Worms or the Fish; for either they buried it in the ground, or else threw it into the Sea: as *Talrybius* did the Sow, which was sacrificed at *Agamemnon's* Oath. *Aristoph. in Lysist*. and *Enstat. in Hom. II. Kadamantibus* (the justest man that ever lived) had expressly forbid them to swear by the Gods, but instead thereof, allowed them the use of a Dog, a Goose, a Ram, or such like Creatures. Sometimes they swore by the Ground, as *Hippolytus* does in *Euripides, vers. 1025*. Sometimes by their Head, as he does in *Virgil, Per Caput hoc juro, per quod Pater ante solebat*. *Ecc. lib. 2*. which was the reason (says *Athenaeus*) why they esteem'd the Head holy and sacred. Now as well amongst the ancient *Heathens* as *Christians*, he that made conscience of swearing right was esteem'd Religious, whereas on the contrary, they expres'd a wicked man by the Name of perjurious. Both *Minutius* and *Tertullian* write, that they esteem'd it a more heinous crime to swear false by their Kings than by their Gods; and were more severely punish'd for it. *St. Augustine* tells us, that it was a custom amongst the *Christians* of the Primitive Church, to decide matters in controverfie by Oaths at the Tombs of Martyrs. *August. Ep. 137*. which makes me wonder at the *Quakers*, who with their *Tea* and *Nay*, refuse all lawful Oaths before a Magistrate; when at the same time, in a godly manner, (as they call it) they speak less truth than other men. Some desire to trade with men of that perfwasion before any other, but for my own part I have never met with greater Fours than those Quaking Saints, who cheat by the Spirit. One of that Sect I knew who was a notorious Lyar, and always began his Lyes with a *Verily, verily, I lay unto thee*. We read amongst the *Gentiles*, that Witnesses used to be examined upon Oath, and that *Xenocrates* was the only person whose bare word was accepted: *Tanta Auctoritatis & fidei fuisse Xenocratem, ut quantumvis alios ad Testimonium dicendum nemo absque juramento, admittendus fuit*. The ancient *Romans*, as well their Senate as Magistrates, were most exact and punctual in the observation of Oaths and Promises, even to their very Enemies, for the regard they had not only to Justice, and to their own Reputation, but also to the consequence of their good Example in the Commonwealth. To which purpose we may alleg'd the Example of that worthy Consul *Marcus Atilius Regulus*, who being taken Prisoner by the *Carthaginians*, and dismissed upon his Oath, (promising either to procure the delivery of certain Prisoners, or to return himself to *Carthage*) was sent back by the Senate with his own consent, they being unwilling either to release the Prisoners, or to retain the Consul contrary to his Oath. The like may be also cited of *T. Ventrinus*, and *Spartius Pothimus*, Consuls; likewise of *T. Mutius*, and *Q. Amilius*, Tribunes of the people, who were deliver'd Prisoners to the *Samites*, because the Senate would not ratifie the Peace which the said Consul and Tribunes had made with them. *Cicero, lib. 3. de off. Sextus Pompeius*.

G 2

Pompey

Pompey the Great's Son, having Wars with *Antoni* the *Triumvir*, and meeting him at the Sea-side upon a Treaty of Peace, invited him to Supper in his Galley, giving him his Oath for his assurance, and being demanded secretly by *Metrodorus* the Pirate, whether he would have him weigh Anchor, and let Sayl, and so make himself the Lord of the World, he answer'd, That he was not us'd to forswear himself, esteeming it neither honourable nor profitable to gain the Empire of the World by Perjury. *Plat. in Anton.* Of no less Honour and Fidelity was *Lycurgus*, Brother to *Polydectes*, King of *Lacedemonia*, whose Widow offering to stife the Child in her Womb, (begotten by the late King *Polydectes*) if *Lycurgus* would marry her, he not only refused it, but also proclaim'd the young Child (his Nephew) King, so soon as it was born. *Plat. in Lyc.* Also for the Honour of the *Romans*, no less famous is that Story of *Fabritius*, to whom his Enemy's Physician coming, and offering to poyson the King his Master, and thereby to render *Fabritius* victorious; he not only refused his Treason, but also seized the Traytor, and sent him bound in fetters to his Master, with a full discovery of his treacherous intentions against him. *Europ. Breu.*

*Romani Scelerum semper spectare ministros.
Noscia pollicitum domino misere venena
Fabritius regi nudata fraude remisit;
Insesto quem Marte petii, bellumque negavit
Per famuli parere nefas, ducesque Camillus
Trans murum pueros obfessa reddidit urbi.* Claud. de bello Gild.

Cicero tells us, that *Fides* est Fundamentum *Iustitie*. Wherefore we see how *Plutarch* inveighs against *Alexander* the Great, (for killing certain *Indian* Souldiers, that had render'd themselves upon his word) saying, that that one act had spoild and stained all his glorious Conquests, and other royal Vertues. *Plat. in Al.* Also in *Thucydides*, (lib. 3. de bello Pelop.) We see how *Paches* the *Athenian* Captain is condemn'd for violating his Faith with *Hippias*. So sacred were Oaths and Faith given among the Ancients, that on many of their old Coins for Testimonies of Faith kept, we see two hands joyned together with this Inscription, *Fides Exercituum*, or *Fides Legionum*, and sometimes *Fides Romanorum*. The *Sticks* say, Faith is derived of the Verb *sacere*, to do; because all things that are faithfully promis'd, ought to be executed. But still provided there be no compulsion; for if a Thief on the High-way should with a Sword or Pistol at his Throat, make me swear to pay him on such a day all the Money I have in the World, I think no man will presume to say this Oath is binding either in honour or conscience; neither could I avoid taking it without running into a greater evil, and rendring my self *Eelo* de se.

*Quid t si me Tonfor, quum stricla novacula supra est,
Tunc libertatem, divitiisque roget;
Promittam? nec enim rogat illo tempore Tonfor,
Latro rogat: res est imperiosa Timor.* Mart. Epig. lib. 11.

Which may be thus paraphrased, in imitation of *Martial*.

*If Shaver Howard with Razor at my ear
The Author of Bucks Ballad should enquire;
A Rogue, not Howard, imposes on my fear,
I do promise, but not grant him his desire.*

However, for any man to violate his Faith or Oath, when made upon just grounds, nothing can be more dishonourable or more destructive to humane Society. And if we believe Historians, those violaters of Faith have been oftentimes severely punish'd for so doing: First, In sacred Writ, we find how *Simoon* and *Levi* were curst by their Father *Jacob*, for violating their League with *Sichem*, Gen. 49. How *Saul's* posterity were punish'd for his breach of the League with the *Gibeonites*, 2 Kings ch. 21. How *Andronicus*, a Favourite of King *Antiochus*, was punished for his Treachery to *Onias* the high-Priest, 2 Machab. ch. 4. Also we see the great regard that *Josua* had of his Oath and League with the *Gibeonites*, saying, (when the Children of *Israel* murmur'd against it) *We have sworn unto them in the Name of the Lord God of Israel, and therefore may we not touch them,*

lest

lest the wrath of God fall upon us for breaking our Oath, *Josua*. 9. Neither is prophane History less filled with Examples of this nature: for *Plutarch* to the same purpose instances in that Story of *Cleomenes* King of *Lacedemonia*, who making a Truce with the *Argives* for seven days, set upon their Camp in the night, excusing himself with this Equivocation, that the Truce was made for the days, and not for the nights; however this perfidiousness was his ruine, as the sequel of the Story shews. *Plut. in Apob. Likellum.* The same Author likewise tells us of one *Calippus*, who being justly charged with a Conspiracy against *Dion* of *Sicily*, and having denied it with many solemn Oaths in the Temple of *Ceres*, was deservedly slain with the same Dagger wherewith *Dion* was killed before by his consent. *Plut. in Dion.* And many other notable Examples of this kind are recorded amongst the Writings of the *Ethnicks*, who were highly sensible of that Vice: in so much that when *Tisaphernes* the *Persian* broke his Truce which he had made with the *Grecians*, *Agesslaus* joyced at it, saying, *We are beholden to Tisaphernes for making the Gods his Enemies, and our Friends, wherefore let us boldly give him Battel: which he did; and overthrew him.* *Polian. lib. 2.*

*Ab Miser, & si quis primo perjuriam celat,
Sera tamen tacitis pana venit pedibus.* Tibull. Eleg. 9. lib. 1.

[6] Then *Apollonius* looking on him with a stern Countenance. This Chapter gives not only a sufficient Testimony of *Apollonius's* great Chastity, but also of his wonderful Patience, when he returned so high an affront with so much modesty and gentleness: rendring himself a fit pattern for all good Philosophers and Christians to imitate.

[7] Oh that pleasant day! This expression, as well here as throughout the History, ever relates to the time to come.

[8] *Archelaus* King of *Cappadocia*: There were several Kings of this Name; one of *Macedonia*; one of *India*; and two of *Cappadocia*, whereof one was overthrown by *Sylla*, and the other kept prisoner at *Rome* by *Tiberius*. But the person mention'd here by *Philostatus*, I take to be the same *Archelaus* mention'd by *Jesephus*, in his Wars of the *Jews*, (lib. 1. ch. 17.) who married his Daughter to *Alexander* the Son of *Hered* and *Mariamne*. There was also a *Milesian* Philosopher of this Name: who was himself Scholar to *Anaxagoras*, and Master to *Socrates*.

CHAP. X.

Of the death of *Apollonius's* Parents, and the plentiful Estate that his Father left him; also by what means he reclaim'd his vicious Brother; And lastly of his wonderful Chastity.

SO soon as he receiv'd intelligence of his Fathers death, he went away to [1] *Tyana*, and there with his own hands interr'd him near the Sepulcher of his Mother, who died not long before. The Estate being very large, he divided with his Brother, who was a very intemperate young man, and much given to drinking, being twenty three years of [2] age, which by the Law render'd him above the protection of a Tutor: whereas *Apollonius* being but twenty years old was under the discipline of Tutors. Therefore returning again to his Philosophical Studies at *Egæa*, he there instituted both a Temple and a [3] *Lycæum*: for there was in him an Echo of all manner of Philosophy. In a short time after, being arriv'd to full age, and become Master of his Estate, he return'd to *Tyana*, where when one told him that it was his duty to reclaim his Brother, and reform his Intemperance, *Apollonius* replied, Truly this would argue great confidence in me; for how should I being a younger, reform an elder? Nevertheless, I will endeavour as well

well as I am able to cure him of these Distempers. Therefore in the first place, he bestows on his Brother half his own Portion, saying, that he wanted many things, whereas himself needed but little. Then insinuating himself into his company, and wisely alluring him to yield to one that would reform him: our Father (said he) who used to instruct and admonish us, is now departed; it remains then, that you admonish me, and I you. By this means, as men are used to do when they break Colts, he by little and little prevail'd with him to reform his Life, and give over his numerous Vices, being addicted to Dicing, Drinking and Whoring, and so proud of his Hair as to dye it, walking in a haughty and stately manner. Now he had no sooner reform'd his Brother, but he began to work upon his other Kindred; and to render them the more observant of his Admonitions, he bestow'd on such as were in want the remaining part of his Estate, reserving but very little to himself. For he was used to say, that [4] Anaxagoras the Clazomenian spending his Estate on flocks and herds of Camels, was a Philosopher for Sheep rather than for Men: And that [5] Crates the Theban, who threw his Money into the Sea, was useful neither to Men nor Cattel. And Pythagoras being famous for this saying, That a man should inwardly converse with none but his own Wife, Apollonius reply'd, This I conceive was spoken unto others; but as for me, I am resolv'd never to marry, but to abstain from the company of all Women whatsoever. In which respect he seem'd far to surpass that of [6] Sophocles, who being grown old, said, that he was deliver'd from a mad and fierce Master. Whereas Apollonius by his own virtue and temperance, was not overcome by him even in his youth: for being both youthful and of a strong Body, he master'd and subdued that mad passion. Let some still accuse him of Venery, as following the errors of Love, and for that very reason continuing one whole year among the Scythians; whereas indeed he did never go into Scythia, nor was he ever captivated with the passions of Love. And therefore notwithstanding Euphrates hath compos'd false Accusations against him, yet did he never accuse him of Venery; as we shall demonstrate, when we come to speak concerning the business of Euphrates. This Euphrates had a quarrel with Apollonius, because he fear'd him for his love of Money, and endeavour'd to withdraw him from the study of gain, and from making merchandize of Wisdom. But let us adjourn these Matters to be treated of in their due place.

Illustrations on Chap. 10.

[1] **TANA**; a City of Cappadocia, famous for the Birth of Apollonius.

[2] Three and twenty years of Age, which by the Law rendred him above a Tutor. The Ancients divided the Age of man into seven parts, which they resembled to the seven Planets: comparing our Infancy to the Moon, wherein we seem only to live and grow as the Plants; the second Age or Childhood to Mercury, wherein we are taught and instructed; the third Age or Youth to Venus, the days of Lust, Desire, or Vanity, at which time being wrapt in the third Heaven of Love, we there both see and do things not fitting to be utter'd; the fourth to the Sun, the most strong, flourishing and beautiful Age of man's Life; the fifth to Mars, in which we seek Honour and Victory, travelling to ambitious ends; the sixth to Jupiter, wherein we begin to take an account of our Times, to judge of our selves, and to perfect our understanding; the seventh and last to Saturn, wherein our days are sad and overcast with old age, sickness, and infirmities. *Rodg.* 10. 61, 62. Macrobius in his first Book of *Scipio's Dream*, (chap. 6.) extolling the singular effects of the septenary Number, expresses the remarkable changes of Nature every seventh year in the course of man's Age: As casting of the Teeth in the first seven; springing of the Pubes in the second; of the Beard in the third; the utmost period of

Growth

Growth and Stature in the fourth; of Strength in the fifth; a Confidence in the sixth; and a Declination in the seventh. *Philo Judæus* (in that excellent Book of the Workmanship of the World) affirms likewise, that at the end of every seventh year there is some notable change in the Body of man; and for better proof thereof, he produces the Authority of *Hippocrates*, and this Elogy of *Solon*:

*Impubes pæri septem volentibus annis,
Clandens enasis dentibus eloquium:
Post alios totidem Divorum numine dextros,
Occulitque pubis nascitur indicium.
Annus ter septem prima Languine malas
Vestiet ætatis robore conspicuus, &c.*

The Ancients had great respect for Old Age, vainly judging of mens wisdom by the length of their Beards, in so much that they had their particular years prescribed for such and such undertakings: The Age of one and twenty, freed them from the Tyranny of Masters and Tutors; therefore *Philostratus* here tells us, that *Apollonius's* Brother being 23 years of Age, was exempt from the Jurisdiction of a Tutor. They had also their particular years wherein they were capacitated for Marriage, and publick imployes: the Jewish *Talmud*, as also the Civil Laws and Canons of the Church, allow a woman to be married at twelve; *Esop*, at fifteen; *Xenophon*, and the Comedian, at sixteen; *Aristotle*, at eighteen; and *Plato*, at twenty: of all which, I conceive the marrying at twelve to be the most unreasonable; first, because there is not one in a hundred but what is fitter for a Joyous Baby, than to look after the concerns of a Family, at that Age: and secondly, because it seems very unfit that the who by the Law has not a Testamentary power to bequeath an old pair of Shoes, should yet at the same time have power to dispose of her own Person and Fortune in marriage. The *Lex Papia*, made by *Tiberius*, prohibited such men as were past sixty, or women above fifty, to marry, as being unapt for Generations; the chief end of marriage: which Law was repeal'd in part by *Claudius*, but more fully by *Justinian*. The blessed Virgin, when she brought forth our Saviour *Christ*, was but fifteen. Secondly, for publick imployes, particular Ages were required, and that both in Church and State: *Lancelot* in his Institutions of Canon Law, saith, No man ought to be made a Bishop till he be 30 years of Age, for as much as we read that *Christ* was baptiz'd, and preach'd not till that Age. *St. Chrysostom* was made a Bishop at 43 years of Age: *Sauil's* Preface. *Thomas Becket* was made Archbishop of *Canterbury* at 44; *M^r. Parker*, *Antig. Brit.* Venerable *Bede* (our Countryman, who lived 800 years since) was by his own Testimony made Deacon at nineteen. And *Origen*, by the Testimony of *Eusebius*, was made Catechist at 18 years of Age. In the next place, for publick imployes in State: The *Gauls* put their Sons in Arms, and prepared them to War, at fourteen. The *Græcians* Law ordain'd, that none should be levied under seventeen. The *Athenian* Laws only commanded men to follow the Wars from 18 to 40; but as well they, as the *Romans*, seldom exceeded 45, as both *Dionysius* and *Polybius* speak. *Seneca* in his last Chapter *de brevitate vite*, saith, that the Law doth not compel a Souldier to serve after 50, nor a Senator after 60. To which *Law Pliny* alludes, in his Epistle to *Pomponius Bassus*, in these words: *Ipsæ leges majorem annis 60, æto reddunt. Romulus*, according to *Plutarch*, began his Reign at 12; *Alexander* had in a manner conquer'd the World at 33; *Augustus* enter'd upon the Consulship at 20, and receiv'd *Philom Togam* at 16. *Sueton.* We read in *Baronius*, of a Pope not above 12 years of Age. *Cicero* pleaded in publick before the Senate at 23 years old. Some men are sooner ripe than others; and when I read a Book, I never examine the Author's age. He that writes a foolish Book, makes his Reader but little amends by prefixing in the Frontispiece *Ætatis sue 60*: neither on the contrary is Noage any sufficient Plea in an Author, since he that thinks himself old enough to write a Book, can hardly excuse the Folly that is in it by calling himself Child.

[3] *Lyceum* was the name of a School, which *Cicero* erected at his Mannor of *Tusculum*; calling it so, after the name of *Aristotle's* School near *Athens*, which stood without the Walls in a Grove. *Laertius* speaking of *Aristotle's* arrival at *Athens*, says, that the Academy being prepossess'd by *Xenocrates*, *Aristotle* made choice of the *Lyceum*; which,

as *Suidas* writes, was situated in the Suburbs of *Athens*, and first built by *Pericles* for the exercising of Soldiers. In this place he taught and discours'd of Philosophy to such as frequented him, walking continually every day till the hour of anointing, which the *Greeks* usually did before Meals; from whence he and his Followers are called *Peripateticks*:

*Inq; Academiâ umbraferat nitiâq; Lyceo
Fuderunt clavis divini pectoris arces.* Cic. Acad.

So that in imitation of this *Lyceum* at *Athens*, *Apollonius* erected such another at *Egeas*.

[4] *Anaxagoras* the *Clazomenian*; of whom I have written at large in my Notes upon the second Chapter of this first Book, Note 3, pag. 6, 7.

[5] *Crates* the *Theban*, Son of *Ascandus*, was a *Cynick*, and one of the most eminent of *Diogenes*'s disciples, as both *Laertius* and *Suidas* write: however, *Hippolytus* saith, he was not the disciple of *Diogenes*, but of *Bryso* the *Achean*. The original of the *Cynicks* was from *Antisthenes* the disciple of *Socrates*, who after the death of his Master *Socrates*, made choice of the *Cynsarges*, a School at *Athens* just without the Gates. The chief Professors of *Cynicism* were *Antisthenes*, *Diogenes*, *Crates*, and *Demetrius*. However, *Crates* had many eminent Auditors, as his Wife *Hipparchia*, her Brother *Metrocles*, *Menippus* the *Phoenician*, and *Zeno* the Father of the *Stoicks*, from whence sprang that great fraternity and communion betwixt the *Cynicks* and the *Stoicks*; in so much that (as *Laertius* says, lib. 6.) the *Stoicks* themselves acknowledged *Cynicism* to be a short way to *Virtue*. Nevertheless he that well examines this Sect, together with the Manners and Behaviours of those who professed it, will find that Philosophy appears to fantastical in no dress as in *Cynicism*; differing in its pride, ill-nature, moroseness and slovenliness, from all other Sects of Philosophy, just as a rigid *Calvinist* differs from all other Professors of Christianity. And this was the chief motive that induced *Zeno* to quit the *Cynick* Sect; for being commanded by *Crates* to do some undecent actions, his modesty made him refuse, and quit *Crates*'s School: whose *Cynick* impudence was so great, that we read how *Crates* lay with his own Wife in publick, before a great number of people.

This *Theban* Philosopher flourished about the 133th Olympiad, A. M. 3620. *Paficles*, the disciple to *Euclid*, was his Brother. Now the account which *Laertius* gives us of *Crates*, is this: *Antisthenes* (saith he) in his Successions relates, that being at a Tragedy where *Telephus* was represented, carrying a Basket in a fordid condition, he after that betook himself to the *Cynical* Philosophy, and selling all his Estate, (for he was very rich, having got together above two hundred Talents) he distributed it amongst the Citizens, and was so constant a Professor of this Philosophy, that *Philemon* the Comick Poet takes notice of it in these words, *Kal nû Stêgn, &c.* thus rendered by the ingenious Mr. Stanley in his Lives of the Philosophers:

*By him in Summer a thick Coat was worn;
In Winter time (so Temperate) a Törn.*

Diocles (as also our Author *Philophrastus*) reports, that *Diogenes* perswaded him to part with his Estate, and to throw all the Money he had left into the Sea; saying, *Abie pessum male cupiditates, ego vos mergam, ne ipse mergar a vobis*; for he thought that none could have Riches and Virtue together. Some of his near Friends that came to dissuade him from this course of Life, he beat away; being of a most resolute Spirit: his House was from *Alexander*, and his Wives from *Philip*. Furthermore *Demetrius* the *Magnesian* saith, he deposited some Money in the hands of a Banker, upon this condition, that if his Sons betook themselves to any Civil employment; it should be repaid to them again; but if to Philosophy, that it should then be distributed amongst the people, for as much as a Philosopher stands in need of nothing. *Eratosthenes* likewise relates, that *Crates* having a Son named *Paficles* by his Wife *Hipparchia*, so soon as he arrived at mans estate, he brought him to the house of a young Maid that was his Slave, saying, this is an Hereditary Matrimony to you: but those who commit Adultery, are according to the Tragedians punished with banishment or death; and those who keep Concubines, were according to the Comedians, by luxury and drunkenness transported to madness. He was exceeding invective against all Common women, thereby (as some say) to exercise himself

himself to bear rayling from others. Beholding one time at *Delphus* a golden Image of *Phryne* the *Curtizan*, he cryed out, This is a Trophy of the *Græcian* Intemperance! Another time, being beaten black and blue in the Face by *Nicrodomus* the *Lutenist*, he passed a piece of Paper on his Forehead, wherein was written, *Nicrodomus did this*. Also at *Thebes*, being beaten by the Master of the *Gymnasium*, or as others say at *Corinth*, by *Euthicrates*, he laughed, saying, *Ecce modis, &c.*

*He by the Foot him drew,
And o're the Threshold threw.* Mr. Stanley's Transl.

Alexander asking *Crates*, whether he would that his Country should be restored or no? *Crates* answer'd, To what end, seeing there will come perhaps another *Alexander* and destroy it. Again, The *Athenian* Magistrates blaming him for wearing a long Robe, I will shew you (saith he) *Theophrastus* in the same Attire; which they not believing, he brought them to a Barber's Shop, where *Theophrastus* was sitting to be trimm'd. *Zeno* in his *Chrisis* saith, that he shew'd a Sheep-skin on his Cloak to appear the more deformed; however of himself he was very unhandson, and always whilst he discours'd, laugh'd. In his old age he grew crooked, to which he alludes, when looking upon himself, and perceiving Death's approach, he said, — *en xûs sh, &c.* —

*— And dost thou go old Friend,
To the next World, thou whom old age doth bend?*

He died old, and was buried in *Boeotia*. The Epitaphs of *Crates* are extant, wherein (saith *Laertius*) he writes excellent Philosophy, in a style resembling *Plato*. He wrote likewise divers Tragedies full of deep Philosophy. *Stanly* his Lives of the Philosophers; *Suidas*; *Laertii* lib. 6. *Stobæ*, *Serm* *Plutarch*, *Mor*. *Galæ*'s Court of the Gent. part 2. *Crates* is much commended by *Plutarch*, for that he had no sooner read upon that Monster *Sardanapalus*'s Tomb these Verses,

*(Hec habeo, quæ edi, quæque exsurata Libido
Hansit: at illa manent multa & præclara reliâ.)* Chæril. Poetæ.

But he extempore made this addition to them;

*(Hec habui, didici studio quæ pulchra, Camæa
Me quibus instruxere.)* —

I cannot present you with a true Character of this Philosopher's Virtue, without rendering it morose and ill-natured to the brisk and airy, affected to the complaisant, full-som and unclean to the nice, clownish to the well-bred, prodigal and extravagant to the covetous, and unimitable to the licentious and youthful; however, since his Virtue (which consisted in a self-denying temperance) was great, the custom and discipline of his Sect, may justly atone for all his other ill-bred errors. Now besides our *Theban* Philosopher, (whom *Philophrastus* here speaks of) there were other eminent men of the same Name, viz. *Crates*, an ancient Comick Poet of *Athens*, a Disciple of *Polemon* the Philosopher; *Suidas*. And *Crates* the Grammarian, (under *Ptolemy* *Philom*. Contemporary with *Aristophanes*) surnamed *Criticus*, or *Hamericus*, for that he wrote fifty nine Books of Comment upon *Homer's Iliads* and *Odysseys*; *Suidas*. He also first brought the Study of Grammar to *Rome*, as *Suetonius* says; for being sent by King *Attalus* to the Senate, he made many Narrations upon the death of *Erimus*, during the time of his Embassy. There was likewise another *Crates* of *Pergamus*, that wrote a Book containing the wonderful Curiosities of many Countreys; of whom *Pliny* (lib. 7. 2.) and *Ælian* (de *Animal*. 17. 9.) make mention.

[6] *Sophocles*, the Prince of Tragick Poets, by Birth an *Athenian*, and Son of *Sophilus*, was born in the second year of the seventy first Olympiad, whilst *Philophrastus* was *Archon*, as *Anonym*. in *descript*. *Olymp*. and the Scholiasts upon *Sophocles* say. However, *Suidas*, and others write, that he was born in the seventy third Olympiad, which account makes him to be seventeen years older than *Socrates*; about A. M. 3620. and *Ant. Christ*. 428. *Suidas* says, that he died six years after the death of *Euripides*, but yet is prefer'd before him, for the majesty of his Style, though not for the number of Sentences. He was

Co-partner with *Euripides* and *Pericles* in the Office of Prætor. He wrote, as *Suidas* informs us, one hundred and twenty three Tragedies : and in his contention for the Laurel with other Poets, he obtain'd no less than twenty four Victories, whereof there were three most eminent. The first was the Victory which he got in his youth over *Æschylus*, for the which, (as some say) *Æschylus* retiring into *Sicily*, did there die of grief. *Plutarch* in *Cimone*. The second was, when his own Sons accused him in his old age for want of Wit before the Judge ; whereupon *Sophocles* producing a Tragedy which he had lately written, and asking the Judge's opinion, whether that seem'd to be the Work of an Idiot : The Judge did so highly esteem of it, that reproofing his Sons very severely, he dismiss'd them with disgrace, and their old Father with honour. *Cicero*, *Cato Maj.* 20. The third and last Victory of *Sophocles* was that which cost him his life, as some say ; for being very ancient, and having rehears'd a Tragedy at the publick place for tryal of Wit, after a long Dispute, remaining at last Victor by one voice, he died for joy that he had won. *Valer. Maxim.* lib. 9. ch. 12. From hence it was that *Cicero* (calling him the divine Poet) says, That he wrote Tragedies to the very last period of his old age. *Cicero*, *Cato Maj.* 20. Nay, *Pliny* is so Romantick in his commendation of *Sophocles*, that he brings a Miracle to honour him after his death, saying, (lib. 7. ch. 29.) that when *Sophocles*, the Prince of all Tragicall Poets, was dead in *Athens*, it being at the same time that the City was besieged by the *Lacedæmonians*, God *Bacchus* appear'd several times by way of vision in a Dream to *Lysander* their King, admonishing him to suffer that person in the World whom he most delighted in, to be interred : Whereupon the King enquiring, what person was lately departed this Life in *Athens*, by relation of the Citizens soon found it to be *Sophocles* whom the God meant, for that he was the last man that had died amongst them ; therefore he permitted them to bury him in peace, and to perform his funeral Obsequies without any molestation or trouble. Concerning *Sophocles*'s rejoicing at his old age, as a means to extinguish his Lust, which *Philophrastus* here mentions, the same is also spoken of by *Plutarch* and *Cicero*, who say, that *Sophocles* being on a time demanded familiarly by one of his Friends, whether he could yet keep company with a Woman if need were ; answer'd, God blest me, my good Friend, talk no more of that I pray, for I am long since free from those matters, and by the benefit of my old age, have escaped the servitude of such violent and furious Mistresses. *Plut. Mor. de Avaritia, ac etiam de Senect. & Sympol.* lib. 1. & *Cicero*, *Cato Maj.* 43. *Sophocles* writing a Tragedy upon the Story of *Antigone*, Daughter to *Oedipus* King of *Thebes*, was so happy and successful both in his Fancy and Expressions, that the *Athenians* bestow'd upon him as a reward, the Government of *Samos*. From whence that Proverb came, *Sophocles est, He is a happy Orator*. *Sophocles* introduced many new things for the reforming of the Stage ; such as leaving out the action of the Poet, by reason of his own ill voice ; (for before his time, the Poet himself always acted ;) he invented white Shoes, which the Actors and Dancers wore ; he augmented the Chorus of Youths to fifteen, which before were but twelve ; and likewise fitted his Tragedies to the Natures of his Actors. Also *Vossius* writes, that he first made use of *Tribus Histrionibus*, by adding, as *Æschylus* a second, so he a third Actor, who was therefore call'd *Tritagonista*, viz. an Actor of the third and last part. Concerning his death, notwithstanding what has been said before, *Lucian* writes, that he was choaked with a Grape-stone ; which opinion is likewise confirm'd by that Verse of *Sorad. apud Sebeasum* :

Σοφοκλῆς ἔφαθ' ὅταν τὸν σταφυλῆος στίβον πῆσεν.

Suidas saith, that besides his Tragedies he wrote likewise Elegies, Pans, and some Profe. *Cicero* tells us, that a great golden Platter being taken out of the Temple of *Hercules* by theft, the God appear'd unto *Sophocles* in a Dream, and told him who had done it ; the first and second time he slighted the Vision ; but upon its frequent soliciting him, he credited it so far, as to inform the Magistrate thereof : who commanding that person to be apprehended whom *Sophocles* had accused, he was no sooner charged with the Fact, but he voluntarily confess'd it, and brought back the Plate. *Cicero de Divinat.* lib. 1. 50. *Cardi Stephanus* Edit. *Sophocles* resided very much at *Colonus*, a place near *Athens*, from whence *Oedipus* living there an Exile was call'd *Colonus* ; at this place *Nepheus* was worshipp'd. *Cicero de Finib.* lib. 5. 2. Concerning the true Character of *Sophocles*, I find the

the Ancients had a great Veneration for him : *Pompey* when he was betray'd to the *Egyptian* thore by *Sempronius*, no sooner discover'd his error, and grew jealous of his own ruine, but he (though too late) reflected on the great wisdom of *Sophocles*, and repeated to himself (saith *Appian*, lib. 2. de *Civil. Bell. Rom.*) these Lines of his :

To Tyrants Courts, the Valiant and the Brave,
Though free they enter, soon become their Slave. *Sophocl.*

Vell. Paternulus says, that one Age, and that not consisting of many years, did enoble the Tragick Buskin, by means of those Divine-spirited men *Æschylus*, *Sophocles*, and *Euripides* ; lib. 1. *Polemon* the *Athenian* Philosopher, was so delighted with *Sophocles*, and with *Homer*, that he would frequently say they were both endued with equal wisdom ; calling *Homer*, Heroical *Sophocles* ; and *Sophocles*, Tragical *Homer* : ὁ ἄριστος ὁ ποιητὴς ὁ ποιητὴς ὁ ποιητὴς. *Diog. Laert.* lib. 4. How much *Virgil* esteem'd him, appears sufficiently in his Eclogues, when he says,

Solo *Sophocles* tua Carmina digna *Cothurno*. *Virg. Eclog.* 8.

The wife *Simonides* terms him, the Flower of Poets : his file was so sweet, that *Suidas* tells us he was call'd *μυρία*, the Bee : his Verses masculine and lofty, as may be inferr'd from this Line of *Juvenals* ;

Grande *Sophocleo* carmen *bacchamus* hians. *Sat.* 6.

He left behind him five Sons, viz. *Iophon*, *Leophanes*, *Ariston*, *Stephanus*, and *Meneclides*. *Opopseus* (in Greek Epigram 3. upon the Sepulchre of *Sophocles*) prefers *Sophocles* much before either *Æschylus* or *Euripides*. We read in *Plutarch*, (de *virtu X. Orator.*) that *Lycargus* enacted for a Law in *Athens*, That at the publick expence of the City, there should be erected Statues of Bras for *Æschylus*, *Sophocles*, and *Euripides* ; also that their Tragedies should be exemplified, and fairly engros'd, for to be kept in the Chamber of the City : that the publick Notary of the City should read them unto the Players, and that otherwise it were unlawful to Act them. Some think that *Sophocles* first introduced upon the Stage *ἐκλογισμός*, or the Painting of Scenes ; which *Horace* seems to aim at, when he says, *Modicis infraxis pulpita signis* : but I rather find this Ornament to be first invented by *Æschylus*, and afterwards perfected by *Sophocles*.

CHAP. XI.

What *Apollonius* answer'd to him that ask'd him, why he did not commit somewhat to writing ? And of his five years Silence, wherein he did not utter so much as one word : but yet by Nods, and other signs, did very much good. Also concerning the Sanctuary of *Tiberius*.

[1] **W**HEN *Euxenus* ask'd *Apollonius*, why he did not commit somewhat to writing, being so good a Philosopher, and able to write so approved and quick a stile ? his Answer was, That he had not yet exercised Silence ; and from that time he began to think it his duty to [2] practice Silence. Wherefore laying a restraint upon his Tongue, yet nevertheless both with his Eyes and Mind reading many things, he committed all that he either heard or saw to his memory ; by which exercise of his memory, when he was even an hundred years of Age, he was thought to excel [3] *Simonides*. He did likewise sing an * *Epinion* in praise of memory, wherein he saith, that all things are faded by Time ; pos'd by *Simonides*. and that Time it self never groweth old, but is immortal through the memory. See *Lilius*. However, during the time of his Silence, he was no unpleasing Company ; for his eyes and hands, as also the nodding of his head, signified something to all that was : *Gyr. Dial.*

H 2

said :

said: nor was he found unpleasant or morose, being of himself a lover of his Friends, and of an agreeable conversation. Moreover he affirm'd, that this course of Life which he continued for five years together, was very irksome to him: being one who had many things to say, yet not to say them; that heard many exasperating speeches, yet not to hear them; and when provoked to reprove sundry things, only to say within himself, Be quiet Heart and Tongue! for he received with silence many opprobrious terms against himself. Now all this time of his silence he resided partly in [4] Pamphilia, and partly in [5] Cilicia; where notwithstanding he lived amongst such a soft and effeminate people, yet did he never speak one word. Sometimes when he came into a City that was full of sedition and division about vain Shows, he going to the People, and presenting himself to them in publick, would by his hands and looks express that reproof which he intended against them, and thereby appease their discords; making them as mute as if they were conversant about the mysteries of Religion. For when men are at variance about such small matters as Shows or Horses, it is no great difficulty to pacifie them; because they who are disorderly about such things, with blisshes recollect themselves, and come to their right mind at the sight of any [6] grave person amongst them. Nevertheless when a City is oppress'd with [7] Famine, it is no easie matter to appease their wrath, with ever so powerfull restraining words: But the meer silence of Apollonius was able to work such an effect; for coming to [8] Apdendus, (the third eminent City of Pamphylia, which is situate by the River [9] Eurymedon) he there found nothing to be sold but Vetches, and such kind of mixt Grain, whereon so many people fed; because whatsoever Corn there was, a few Rich men that were of Power in the City, had boarded it up, that so it might be sold adulterate out of the Country. Whereupon a great number of people of both Sexes, and of all Ages, flock'd to the Governour, and carrying Fire along with them, threatned to burn him alive, notwithstanding he were fled to the Emperor [10] Tiberius's Statues; which were a more reverend and a safer Sanctuary, than those of Jupiter himself in [11] Olympia: in so much that one was thought to be impious, because he beat his own Servant, who had about him a Silver drachm signed with the Image of Tiberius. Wherefore Apollonius coming to the Governour, made signs to him to know what was the matter: The Governour answer'd, he had done nothing unjustly, but was unjustly wronged together with his people; and that unless he had reason done him, both he and his people should be destroyed. Upon this, Apollonius turning himself to those that stood about him, and admonishing them by his Becky to hear what their Ruler could say for himself, they not only kept silence, but also deposited the Fire upon the Altars that were there. Then the Governour taking courage, said, It is this and that man (naming severall of the Citizens) who are the Authors of this Famine, by boarding up the Corn some in one place, and some in another. The Apdendians hearing this, and encouraging one another to fall upon their Farms, Apollonius prevail'd with them by signs, not to do that, but rather to summon those who were accus'd, and receive Corn from them of their own accord. Wherefore they being come to him, he had much ado to forbear relating his resolution of Silence, by perswading them with an Oration to do what he would have them: For he was exceedingly moved with the Tears of Women, Children, and Old men, who bewailing their misery, complain'd that they should speedily perish with hunger. Nevertheless Apollonius holding firm to his resolution of Silence, ditz'd in a Writing-Table this Reproof, which he deliver'd to the Governour to be read. Apollonius to the Apdendian Corn-Merchants, sendeth Greeting: The Earth is the Mother of all, for she is just; but ye being unjust, have made her

her to be your Mother only: So that unless you desist, I will not any longer suffer you to continue upon her. Being affrighted at these things, they replenish'd the whole Market with Corn, whereby all people were relieved.

Illustrations on Chap. 11.

[1] Notwithstanding Monsieur Morellus, in his *Latine* Translation of *Philostratus*, places this Letter of *Apollonius* to the Corn-Merchants, in the succeeding Chapter; yet finding it related more particularly to the subject of this 11th Chapter, I thought it most proper to insert it here: and since, upon the perusal of Monsieur *Vigner's* French Translation of the same, I find he hath done the like.

[2] He began to practise Silence; this Doctrine of Silence he learnt from the Principles of *Pythagoras*, who enjoy'd it with so much rigour to his disciples, as an Art whereby to procure himself the more respectful attention: or rather, as *Clement Alex.* says, that withdrawing themselves from things sensual, they might the more clearly and innocently contemplate upon God, *Stram. lib. 5.* of all Creatures, they had the greatest respect for Fish, by reason of their silence, says *Athenaeus*, 20. That *Pythagoras* received this Principle from the Egyptians, see *Celsus Rhodig. Lect. Ant. lib. 15. ch. 23.* The Government of the Tongue (saith *Imblicus*) is of all most difficult, *lib. 1. ch. 31.* wherefore *Apuleius* writes, That the first founder of Philosophy, first taught his disciples to hold their peace; and his first meditation in order to the procuring wisdom, was to bridle the Tongue, and keep our words within the wall of our Teeth, &c. *Apul. Florid. 15. Quinilian (Declam. 19.)* says, he thinks there is no Virtue more difficult, than that of Silence. *Laertius* tells us, that the *Pythagorean* Novices kept silence five years, only hearing *Pythagoras's* discourses, but not seeing him, till they were fully approved of; and then they became of his Family, which he calls *sisima*, *Systeme*, *Laert. lib. 8. also Servius on Virgil, Aen. 10.* However *Aulus Gellius (lib. 1. ch. 9.)* writes, that this five years silence was not required of all, but of some more, of some less; yet that none were enjoy'd less than two years silence, as none more than five. The like *Apuleius* in his *Florid* tells us, that some were silent for a lesser space, especially such as were more Grave; but those who were more Talkative, were enjoy'd a quinquennial silence. The *Pythagoreans* for this their silence continued in great honour even to *Socrates's* time, who in his *Bufris* says, That men more admired the *Pythagoreans*, who held their peace, than others who had obtain'd the greatest glory by speaking. Furthermore, *Pythagoras* enjoy'd his disciples some kind of perpetual silence; for he taught, 1. That we ought to be silent, or to speak things better than silence: and 2. To comprehend many things in few words, and not few things in many words; whence *Zeno* blamed such, who instead of being *σύνλογον*, lovers of Learning, were *λογόφιλον*, lovers of Words. 3. and lastly, *Pythagoras* forbid his Scholars declaring his mysteries to others, *Theophr. Gale, Corn of the Gent. lib. 2. ch. 6.* This *Pythagorean* silence answers that of *Job*, *ch. 6. 24. Teach me, and I will hold my Tongue.* *Pythagoras* as Pencilarius hath it, *Tit. 10. de Horolog. Cardan* speaking of *Pythagoras's* silence, wonders at the occasion of it; *nisi (dixit) ut intelligeremus, nihil esse necessarium lingue;* unless (saith he) we should thereby understand, that nothing is more mischievous than the Tongue, *Tom. 2. l. 2. ch. 8. de Mor. Nulli tacuisse necesse, necesse esse loquutum.* How many men for one word speaking, have incur'd banishment, imprisonment, poverty, disgrace, the ruine of themselves and their Families, the anger of their Prince, the imputation of foolish, wicked, impudent or dishonest, and sometimes the loss of their very Lives! Nay, Princes themselves (as the Lord Bacon well observes) have sometimes given Fire to Sedition, by witty and sharp speeches which have fallen from them. *Cesar* did infinitely prejudice himself by that speech, *Scylla nescivit literas, non potuit discere:* for it did utterly cut off that hope, which men had entertain'd, that he would at one time or other give over his Dictatorship. *Galla* undid himself by that speech, *Legi se militem, non enim:* which put the Souldiers out of hopes of the Donative. *Probus* likewise by that speech, *Si vixeris, non opus eris amplius Romano imperio militibus,* gave great despair to the Souldiers. And many more of the like I could

could instance; in so much that I may safely say, of all those that are killed for private Quarrels, (excepting such as dye in the Wars) there is hardly one in four that suffers for any other cause, but words inconsiderately spoken. *Simonides* used to say, that he had often repented himself of his speech, but never of his silence. *Plut.*

*Quid de quog; viro, & cui dicas sepe caveto;
Percontatorem fugito, nam garrulus idem est;
Nec retinent pœnia commissæ fideliter antes;
Et semel emissum volat irrevocabile verbum.* Horat. lib. 1. Ep. 18.

This would be a very fit Inscription for the doors of all our Coffee-houses, wherein you can seldom behold a dozen persons, without their *Judas* amongst them. The Dutch Knight that was Fined in our late Kings time, for some words that he had spoken, would have made a rare disciple for *Pythagoras* ever after, when he desired leave only to *Tickle it with rinking*. Words make all sorts of men our Enemies, and none but Fools our Friends; therefore, *Vir sapit, qui pauca loquitur*. He that makes others afraid of his wit, ought himself to be afraid of their memory: for as much as I have known many men, who (though they could not break a Jest) could break a Head. So that whether it was to avoid these inconveniences of speech, or whether to enjoy the benefit of a tacit contemplation, that the Soul retiring into herself, might be diverted from all external objects and irregular passions; whether for the one reason, or the other, yet evident it is from all their own Writings, that the Ancients as well *Pythagoreans* as others, did greatly esteem silence. *Lycurgus* obliged the *Spartans* to initiate their Children to silence from their very youth, *Cœl. Rhod. Lell. Antiq. lib. 13. ch. 5.* *Ammianus Marcellinus* (lib. 21.) tells us, that Silence amongst the *Persians* was worshipped as a Deity. *Plutarch* says, that Silence argueth deep and profound Wisdom, it implyeth Sobriety, is a mystical Secret, and Divine Virtue: *Mor. of Temperate speech*. The same Author likewise tells a story of *Zeno*, who dining at a Feast in company of some *Persian* Ambassadors, and not having spoken a word all Dinner-time, they (by way of jeer) asked him what account they should give the King their Master of him? Marry (said *Zeno*) you may only tell him this, that there is an Ancient man at *Athens*, who can sit out a whole Meal without saying any thing: and so turn'd the laughter upon them. *Hesiod* says, that the Tongue ought not to be spent upon every body, but reserv'd as a Treasure. And of later times we find an Institute of *Justinians*, (in *Oratione ad Antecess.*) commanding all Students of the Law their set times for silence, and for speaking, after the *Pythagorean* manner; *Loqui ignorabit, qui tacere nescit, Auson.* But of all the Scholars that ever *Pythagoras* had, there never was any comparable to our Hero *Apollonius*, who not only persevered in his resolution, but also during the time of his silence, he did more works of piety and charity without speaking, than any other Philosopher ever did with it: besides those many opprobrious terms and provocations which were daily offer'd unto him, though not with more malice than his great patience could bear.

[3] *Simonides*; There were several eminent men amongst the Ancients that bore this Name, as the learned *Gerardus Joannes Vossius* writes. There was one *Simonides Cens*, who wrote the History of *Dion* and *Bion*, and lived soon after *Euclid*. Another *Simonides Cens*, the Son of *Leoprepes*, who living before the Expedition into *Persia*, was born in the fifty sixth Olympiad, and died in the seventy eighth, being eighty nine years of age: he wrote a Scheme of *Cambyses* and *Darius* Government in the *Doric* Dialect, as also *Xerxes* Sea-Engagement, and his Fight at *Artemisium*, in *Elégiack* Verses; but the Battel of *Salamina* he described in *Lyrick* Verse. And many other things he did, as you may find in *Suidas*, *Lilius Gyraldus*, and *Anonymus ad Olymp. 62. an. 2.* There was also *Simonides Magnus*, the Son of *Sippylus*, and Co-temporary with *Antiochus Magnus*, whose Acts he relates in Verse: more especially his War with the *Galatians*, wherein *Antiochus's* Cavalry was routed by the Elephants. Likewise another *Simonides Amorinus Crinit*, mention'd by *Strabo*, lib. 10. and by *Eustathius*, in his Comment upon *Dionysius*. But the person mention'd here by *Philostratus*, was another *Simonides Cens*, Grandson by the Mothers side to *Simonides the Lyrick*; this *Simonides* was surnam'd *Melicerus*, and is said to have invented the Art of Memory. He lived about the 82. Olympiad, and flourish'd just before the *Peloponnesian* War. *Suidas* says, that he wrote three Books *ἐμνηστικῶν, or de rebus*

rebus inventis: also three Books more of Genealogies, from whence *Συναγωγὴ* is call'd *1. ἀναγωγὴ*. by the Scholiast, upon the 11th. Book of *Apollonius. Gerard. Joann. Vossius de Histor. Græc.* *Pliny* tells that he dwelt five years at *Mæroe*, (an Island upon the Nile, at this day call'd *Nauileate*) where he wrote the History of *Æthiopia*. *Natur. Hist. lib. 6. ch. 29.* He further says, that the Art of Memory was first devised and invented by this *Simonides Melicus*, and afterwards brought to perfection by *Metrodorus Sepsius*; whereby a man might learn to rehearse the same words of any Discourse whatsoever after once hearing: Thus King *Cyrus* was able to call every Souldier that he had in his whole Army by their own Names. *L. Scipio* could do the like by all the Citizens of *Rome*, and *Cineas* (Ambassador to King *Pyrrhus*) the very next day he came to *Rome*, both knew and saluted by Name all the Senate, Gentry, and Cavalry throughout the whole City. *Cicero Tuscul. Quest. lib. 1.* Likewise King *Mithridates*, reigning over two and twenty several Nations of different Languages, did himself give every one of them Laws, and administr'd Justice to them in their own proper Tongues, without the assistance of an Interpreter, and in making his Orations, still varied his Language according to the people's he spoke to. Also one *Charmidas*, or *Charmadas*, a *Grecian*, (whom both *Cicero* and *Quintilian* call *Carnades*) had so singular a Memory, that he was able to deliver by heart the Contents word for word of all the Books that a man would call for out of any Library, as if he had read the same within Book. *Pliny Nat. Hist. lib. 7. ch. 24.* Furthermore *Pliny* speaking of *Simonides*, says, that he made an addition to the *Greek* Alphabet of these four Letters, *ζ, η, θ, ο*: *Eustathius* says he added but these three, *ε, ν, θ*. Also, that to the Harp or Lute, *Simonides* added the eighth String, and *Timotheus* the ninth. *Pliny Nat. Hist. lib. 7. ch. 24.* and *Plut. Mor. Sympios. lib. 9.* *Cicero* speaking of the Nature of God, faith, *Roges me quid aut qualis sit Deus? Antiochus nam Simonide*: who being asked by King *Hiero* to shew him what God was, desired one days time to consider of it; the next day being come, and the King thinking to receive his Answer, *Simonides* pray'd to have two days more for consideration; which two days being expired, he then pray'd for three; and so often as the King required his Answer, he still increas'd the number of days; whereat the King being amazed, enquired of him the reason why he did so? To whom *Simonides* replied, Because the more he consider'd of the thing, the more obscure and intricate it appeared to him. *De Natura Deor. lib. 1. 42. Car. Steph. Edit.* Now the great veneration that *Simonides* had for God, might perhaps procure him that great share in his providence, which it appears by these two Stories he had. One time *Simonides* being at supper with *Scopas* at *Crannon* a City of *Thessaly*, news was brought him, that two young men were at the door earnestly desiring to speak with him; whereupon going to the Gate, he found no body there; but in the mean time, the Roof of the Dining-room fell down and kill'd *Scopas*, with all his other Guests. So beloved of the immortal Gods was *Simonides*, to be preserv'd from so eminent a danger, as *Valer. Max.* well observes, lib. 1. ch. 8. *de Miraculis*. Another time, *Simonides* having been a Voyage at Sea, and newly come on shore, he found the dead Body of a man lying unburied, whereupon out of charity he buried it, and was by the same Body admonish'd that night in a Dream not to fet fail the next day; which he giving credit to, stay'd ashore: but those that went to Sea were all cast away. Whereof being informed, he was not a little glad, that he had committed his life to the security of a Dream, rather than to the mercy of the Sea: and being mindful of the benefit receiv'd, eterniz'd the memory of the dead person in a living Poem, &c. *Val. Max. lib. 1. ch. 7.* and *Cicero Divin. lib. 1. 52.* *Simonides* offering to teach *Themistocles* the Art of Memory, he refus'd it, saying, *He had more need of forgetfulness than memory, for that he remembered what he would not, but could not forget what he would.* Another time, *Simonides* having requested of *Themistocles* a thing that was unjust for him to grant, *Themistocles* told him, *That no man could be a good Musician that plays without time, nor a good Magistrat that governs without Law.* *Simonides* used to say, That a man's Reputation is the last thing that's buried of him, unless we speak of such whose Honour and Vertue die before themselves. *Plut. Mor. Simonides* being ancient, and disabled from all other carnal and corporeal pleasures by reason of his years, he entertain'd one still which fed and maintain'd his old age, and that was the delight which he took in getting and hoarding up money; wherefore he is reproach'd for Covetousness, as we see in *Plutarch. Mor. de Senect.* He was a great lover of Silence, being used to say, *ἐν λαλήσει*

μὴ πολλὰς μετακίσει παύσεις. ἢ ἡσυχίᾳ. That he had often repented of his speech, but never of his silence. *Cal. Rhod. lib. 13. ch. 5* Pliny (*Nat. Hist. lib. 35. ch. 11.*) speaks of a famous Painter of this Name, who acquired great reputation by drawing two Pictures, the one of *Agatharrus* the famous Racer; the other of the Goddess of Memory, called *Memnosyne*.

[4] *Pamphylia*, a Country in *Asia the less*, on the East-side of *Cilicia*, by the Mountain *Taurus*. It is called by Pliny, *Monopsia*; by *Girava*, *Sentalia*; by *Thevet*, *Zina*; and by *Nigrus*, *Caraman*. The ancient Poets often mention it:

Hunc quoque perque novem timuit Pamphylia messes. Stat. lib. 1.

Also Lucan:

————— *Pamphylia Puppi*
Occurrit Tellus, ————— lib. 8.

There is also *Pamphylia*, a City of *Media*, *Stephan*.

[5] *Cilicia*, a Country of *Asia the less*, bounded on the West with *Pamphylia*, on the East with *Syria*, on the North with the Mountain *Taurus*, and on the South divided from *Cappadocia* by the *Cilician Sea*. At this day it is commonly called *Caramania*, or *Caramania*, and not *Turcomania*, as *Ortelius* writes. It is divided into two parts, *Campelivis* and *Trachea*, that is, the plain and the rocky. In this Country *St. Paul* was born. The Inhabitants are much inclined to Lying and Stealing, from whence the Proverb comes, *Cilix non facile verum dicit*. Situated for Long. 69. Lat. 37. Clim. 4. This place abounds much with Saffron, as you may learn from the Poets:

Et cum scena croco Cilici perflava recens est. Lucr. lib. 2.
Quoties ferat dicam terra Cilix crocos. Ovid in Ibin.

The *Cilicians* being eminent for Piracy, were overcome by *Pompey*, and afterwards made use of by him in his Sea-Fights against *Cæsar*.

Itaque Cilix iusta non jam pirata carinâ. Lucan. lib. 3.

Arius Montanus saith, that *Cilicia* was by the *Hebrews* called *Chalab*. And *Stephanus* conjectures from *Herodotus* that the Inhabitants of this Country were heretofore call'd *Achaïans*. The derivation of its Name *Cilicia* was taken from the Hebrew *Chalukim*, or *Chalukim*, i. e. *Lapidibus*, for that the Country is full of Stones.

Hinc Cilicis Tauri saxosa cacumina viret. Sil. Ital. lib. 13.

Heretofore it was one of the most wealthy Provinces belonging to the *Roman Empire*; and eminent for its Proconful *Cicero*.

[6] *Come to their right mind at the sight of any grave person*: That the gravest Bird is an Owl, and the gravest Beast is an Ass, was the observation of a great modern Wit, hereby ridiculing Formality and Gravity in men; as if Gravity was an essential qualification both for Knave and Fool; 'tis the Ceremony of the Face, as all other Equipage and Ceremony is the Gravity of the Body, and peculiar as well to Offices and Employments as to men. Gravity in a Prince consists of his Crown, his Robes, his Guards, his Prefence-Chamber, his Councils, Officers, Ministers of State, Retinue, &c. In a Nobleman, 'tis his Title, his Coronet, gilt-Coach, fine Cloaths, numerous Pages, Lacquies, &c. In a Lawyer, 'tis his Robes either of black or scarlet, his Coif, his under-Officers, &c. In a Clergy-man, 'tis his Surplice, black Scarf, or Lawn Sleeves, his Clerk, or Lecturer, and saying *Amen* with a laudable voice. In a General, 'tis his great Scarf hanging at his back-side, his Commanders Staff, his under-Officers, his Drums, Trumpets, Colours, rich Furniture of his Horse, &c. Also for Places, the Gravity of a Court consists in the many Accesses to it, the several Centries, Guard-Chambers, Chairs of State, Chambers of Prefence, &c. Courts of Judicature, In the high Throne whereon the Judges and Justices sit above the rest of the people, in the Bar whereat the Prisoners hold up their hands, in the Cryer, Tip-staves, Gaoler, under-Officers, &c. Churches, In the high, gloomy, painted Windows, Altars richly furnish'd with Plate, as great silver Chalice, and Candlesticks, in Organs, in long Wax Tapers, a fine Ring of Bells, &c. These are the several kinds of Gravity which influence the silly vulgar people into an awful veneration and obedience;

obedience; though being the greatest part of the World, Mankind may (in effect) be said to be govern'd by *Rare Shows*. Six *Formal Trifles*, with his little Hat sitting on one side, his short Hair, short Band, great Ears, short black Cloath-Cloak bobbing at his tail, stroking his Gloves through his hands betwix his Fore-finger and his Thumb, as also his Eyes drawn awry with quinting at Heaven, his Nose shriv'd up with speaking the godly Dialect, is the true Character of the peoples Favourite, who think Gravity and Goodness always go together. This made not only *Philostratus*, but also the wife *Florentine* Secretary write, that nothing is more conducive to appease a popular Tumult, than some grave person of Authority appearing amongst them; and so sings *Virgil*:

*Tum pietate gravem, ac moribus si forte virum quem
Confexere, silent, arreſſiq; auribus adstant.*

*If in their Tumults a grave man appears,
All's hush'd, and nothing stirring but their ears.*

He therefore who commands in a mutinous Army, or seditious City, and desires to appease either the one or the other, ought (in my judgment) to present himself with the most grace and advantage that he can; adorn'd with all the ornaments of his dignity, and whatever else may render him venerable to the people. Thus in the year 1105. Pope *Julius* the 11th. marching unarm'd into *Bologna*, being accoutred with all his Pontifical habits, accompanied by his Cardinals array'd in scarlet, and carrying along with him the holy Sacrament, did with that Formality and Ceremony overcome the wickedest of men, *John Pagolo Baglione*, who had been guilty both of Parricide and Incest; for notwithstanding his Guards were sufficient to have resisted the Pope, yet were not his resolutions strong enough to withstand the solemnity of that Ceremony: because, as *Machiavil* observes, *Men are as seldom perfectly bad, as perfectly good. Machiavil. discourses. lib. 1. ch. 27.*

[7] *A City oppress'd with Famine it is no easy matter to appease, &c.* The Causes of Seditions and Tumults (saith the Lord Bacon) are Innovation in Religion, Taxes, alteration of Laws and Customs, breaking of Priviledges, general Oppression, advancement of unworthy persons, Strangers, disbanded Souldiers, Factions grown desperate, and Dearths, or Famines. *Bacon's Essays, ch. 15.* Now of all these, Famine is the most prevailing Motive; and that is occasion'd three ways: either by War, Weather, or ill Government. First, By War, when an Army or City through a long siege is reduced to that scarcity of Provisions, as necessitates them to feed upon Dogs, Cats, Rats, Mice, man's Flesh, and the like; as we read of the City of *Jerusalem* when besieged by *Titus*, wherein a bushel of Corn was sold for a Talent, and Sinks cald to find old dung of Oxen to eat: Also of a certain Noblewoman that sold her own Child for meat. Of which you may read more at large in *Josephus de bello jud. lib. 6. ch. 7, 8, 9, 10, 11.* Also of the Famine amongst the *Carthaginian Army*; *Titus Livius Decad. 3. lib. 9.* The Famine amongst the *Africans*; *Cæsar. Com. lib. 1.* The Famine in *Cæsar's Army*; *Cæsar. Comment. lib. 7.* The Famine of the *Romans* besieged in the Capitol. *Livius, lib. 5.* And many others as well ancient as modern; such as was at the siege of *Colchester* in our late Civil Wars, wherein I have heard a great Officer say, he once dined at an Entertainment, where the greatest delicacy was roasted Horse-flesh, a Starch Pudding, and a dish of fry'd Mice: to so great extremities does War oftentimes reduce! Secondly, Unnatural Seasons, or Weather, does often produce a scarcity of Bread-Corn, even to a Famine: In *King Numa's* Reign, the Poet assures us, that the Earth answer'd not the labour of the Husbandman, but miscarried sometimes by reason of an excessive drought, and at other times by reason of too much wet.

*Rego Numæ, Fructus non respondente Labori
Irrita decipit vitta colentis erant,
Nam modo fecus erat gelidis Aquilonibus annus,
Nunc ager assiduâ laxarinkat aqua.* Ovid. lib. 4. Fast.

'During the Reign of *Valentinian*, there was so sharp a Famine throughout *Italy*, that Fathers were forced to sell their Sons, *U. de scriptis moribus effugerent. Nov. Tit. 11. and Cod. Theod.* Under the Emperor *Honorius*, so great was the scarcity of Victuals even in *Rome* it self, that the cry of the Market was, *Pone pretium humanæ Carni, Sæ aprice ap-*

on man's Fleſh. *Zozimus*, 6. *Annal.* lib. 4. And long before, when *L. Minutius* was firſt made Overſeer of the Corn, *Livy* reports, *Multos a plebe, ne diuina ſane cruciarentur, capitibus obvoluisti ſeſe in Tyberim precipiſſiſſe*. What a miſerable Dearth was that in *Aegypt*, (held by the Ancients to be the Granary of the World) when for want of Bread, their greateſt Noblemen were forced to ſell, not only their Eſtates but themſelves, and become Bondſlaves to *Pharaoh*? *Gen.* 47. 23. How univerſal was that which *Agabus* prediſted, and came to paſs under *Claudius Caſar*, whereof both *Dion* and *Suetonius* bear record with *St. Luke*, *Acts* 11. 28. Alſo here in *England*, (though being an Iſland Droughts can never much hurt us, yet) have exceſſive Rains produced as ill effects: for, *A. D.* 1314 about the beginning of *Edward* the Second's Reign, there was ſo univerſal a Dearth over this Land, that a Parliament was ſain to be ſummon'd on purpoſe to moderate the prices of Victuals; and upon *St. Lawrence*-Eve, there was ſcarcely Bread to be gotten for the King's own Family: Alſo the year following, it increas'd ſo violently, that Horſes, Dogs, yea Men and Children were ſtole for Food, and what was more terrible, the Thieves newly brought into Goals were torn in pieces, and preſently eaten half alive by ſuch as had been longer there. *Thomas de la Moor*. Likewiſe in the year 1317, in the 10th. year of the ſame King, as well the Famine, as a general Murrain amongſt all kind of Cattel, continued no leſs violent than before. *Sam. Daniel*. But to conclude this Tragical Diſcourſe, the third and laſt thing which produces a Famine, and ſcarcity of Victuals, is many times the ill Government, wherein Monopolies are ſuffer'd, by which means ſome few rich men engroſſing all, the reſt are left to periſh for want, as was the caſe of the poor *Aſſendians* mention'd in this Chapter. Wherefore above all things, care ſhould be taken, that the Treasures, Monies, and Manufactures of a Kingdom, be not gather'd into a few hands; for otherwiſe, a State may have a great Stock, and yet ſtarve: for Money, like Muck, is not good except it be ſpread. Now this is done, by ſuppreſſing, or at the leaſt keeping a ſtrait hand over the devouring Trades of Uſury, Ingroſſing, great Paſturages, and the like. *Bac. Eſſays*, ch. 15.

[8] *Apendus*, (the third moſt eminent City of Pamphylia, ſituated upon the River Eury-medon) was built by the *Argives*. The Inhabitants of this City uſed to offer up Swine in Sacrifice to *Venus*, becauſe *Mephus* at his arrival there vowing to offer up the firſt thing he met, it happen'd to be a Sow. *Stephanus*, as alſo *Dionysius* (verſ. 851.) write, that this Town was founded by one *Apendus*, from whom it derives its Name.

Καὶ δὲ τὸ ἀπὸ τοῦ ἀπενδίου πόλιν ἔκτισεν.
Ἀπενδίου πόλιν ἔκτισεν ὁ αὐτὸς Εὐρυμέδων.

Where *ἀπενδίου* cannot ſignifie *Maritimum*, as *Hen. Stephens* renders it, unleſs there be manifeſt in the Poet, *ἀπὸ τοῦ ἀπενδίου*. For *Apendus* is reckon'd by *Ptolemy* amongſt the Mediterranean Cities of Pamphylia; and by him ſaid to be far diſtant from the Sea: *lib.* 5. ch. 5. Alſo *Strabo* affirms it to be 60 *ſtadia* diſtant from the Sea: *lib.* 14. Nevertheless *Montanus* thinks that it is a Town hanging over the Sea, from that word *ἀπενδίου*; and that being ſituated on a Hill, it might overlook the Sea, and yet be ſome diſtance from it. *Mela* 1. 13. Now *Apendus* has the proſpect of that Sea, wherein happen'd the great Engagement of the *Athenians*, under the Convoys of Admiral *Cimon*, againſt the *Achaean* and *Perſians*, mention'd in the firſt Book of *Thucyd.* As alſo by *Dionysius*.

9. *Eurymedon*, a River that riſes out of the Mountain *Taurus*, and runs thorow the middle of Pamphylia: *Mela*. Wherefore *Ptolemy* errs in placing the City *Apendus* ſo remote from the River *Eurymedon*, as he doth in his Tables.

[10] *Tiberius's* Statues: It is no doubt (ſaith *Polyd. Virgil.* lib. 1. ch. 5.) but that in the Infancy of Government, men did highly advance their firſt Kings honour and praiſes, when either for their wonderful courage and virtue, or to flatter the condition of their dignity, or for ſome ſpecial benefit from them receiv'd, they magnified them as Gods; erecting Images to them, and taking pleaſure in beholding the ſame. *Macrobius* writes, that *Hercules* was the firſt inventor of Statues or Images. *Lactantius* attributes them to *Phrygius*, and *Dionysius*, to the *Arbians*, or *Aegyptians*. *Rachel* when her Husband fled out of *Meſopotamia*, from his Father-in-Law *Laban*, did ſteal away her Fathers Gods or Statues. And ſome think that men took occaſion from God to make Images, who willing to ſhew to the groſs wits of men, ſome representation of himſelf, took on him

him the ſhape of men, and appear'd to *Abraham* and *Jacob*: from whence men receiv'd the manner of making Images of God, to keep him freſh in their memory. Thus *Spurius Caſſius* in *Rome* erected the Image of *Ceres* in Braſs. Afterwards the Statues of Men were made, to excite others to Noble enterprizes: And for that cauſe the *Athenians* ſet up the Images of *Hermodius* and *Ariſtogeiton*, who ſlew and expulſed the Tyrants. *Leontinus Gorgias* made himſelf an Image of pure Gold, without any hollowneſs, and erected it at *Delphos* in the 78th Olympiad. Likewiſe *Pharnaces* cauſed one to be made of Silver like himſelf, which *Pompey* in his Triumph removed. In *Italy* *M. Atilius Glabrio* erected the firſt Statue of Gold on Horſe-back, in remembrance of his Father. There were alſo Images made of Braſs, Ivory, Wood, and Marble. See more at large of this Subject in *Pliny's Natur. Hiſt.* lib. 34. The manner of the *Romans* was to ſet up their Images cover'd, but the *Grecians* form'd them all naked. Theſe Statues of *Tiberius* mention'd by *Philoftratus*, might be thoſe which *Tacitus* ſpeaks of in the 14th. Book of his *Annals*, ch. 8. as alſo in the 3d. Book of his *An.* ch. 8. where it is ſaid, That every wicked Fellow, if he could but catch hold on *Caeſar's* Image, might freely and without puniſhment injure honeſt men, &c. At firſt there was no Statues nor Pictures in the Chriſtian Church, but they crept in by little and little, and men made private Images of the Croſs of Chriſt, and him upon it, after the Example of *Moſes*, who ſet up the brazen Serpent; as alſo of *Agabus*, Duke of the *Ediſſenians*, who ſent a Painter to draw the Image of our Saviour Chriſt; but not being able to behold the brightneſs of his Face, Chriſt laid a Napkin thereon, wherein by his divine Power he printed the reſemblance of his Viſage, and ſo ſent it by the Painter to the Duke. *Polyd. Virg.* lib. 6. ch. 10. We alſo read that *St. Luke* had the Image of the Virgin *Mary* in a painted Table. But Images were never publicly receiv'd and worſhipped in the Church, till, about the year 630. (in the ſixth Council held at *Conſtantinople*, by the Command of *Conſtantine*, and *Juſtinian* the 2d. his Son) it was ſo decreed.

[11] *Olympia*, a City near the Hill *Olympus*, wherein *Jupiter Olympius* had his Temple; it is now call'd *Lauganico*, or *Stauri*, as *Caſtaldi* writes; and not far diſtant from *Elis* and *Piſa*, two Cities of *Greece*. This City was famous for its Celebration of the *Olympick* Games every fifth year. *Strabo* tells us, that it was anciently called *Apina*, lib. 8.

CHAP. XII.

How Apollonius's time of Silence being expired, he went to Antioch; Alſo concerning the Temple of Apollo-Daphneus, and of Daphne, and the great concourſe of the Aſſyrians that followed him: Likewiſe his Precepts to his Diſciples, and what they were to do the whole day.

AFTER this, the time of his Silence being expired, he came to [1] Antioch, ſurnamed the Great, and there entred into the Temple of [2] Apollo-Daphneus, to whom the Aſſyrians apply the Arcadian Fable, aſſerting that Daphne, the Daughter of the River Ladon, was born there; for there is indeed a River with them called Ladon, and they revere the Laurel, in commemoration (as they ſay) of the Virgin Daphne. Alſo, Cypreſs Trees of an immense height ſtand round about the Temple, and the Countrey yieldeth pleaſant and gentle Springs of Water, wherein they report Apollo uſes to bathe himſelf. The Earth of that place yields alſo a Grove of Cypreſs Trees, in memory (as they ſay) of [3] Cyparſius, an Aſſyrian Youth: and truly the beauty of the Tree gives credit

credit to the Metamorphosis. But perhaps I may seem to recite too youthful Stories, whilst I mention these [4] Fables; which nevertheless I do, not for the Fables sake, but in order to my following Discourse. Now Apollonius, observing the Temple to be pleasant, but without any discipline, being inhabited by men half barbarous, said, Oh Apollo, change these dumb men into Trees, that they may at least make a noise like the Cypresses. Furthermore, observing the Springs how quietly they ran, without making any manner of noise, he said, The silence of this place is such, as it doth not permit so much as the Springs to speak. And when he beheld [5] Ladon, he said, Not only thy Daughter, Oh Ladon, is changed into another form, but also thou thy self, in that of a Greek and Arcadian, thou art become a Barbarian. After this, when he minded to discourse with them, he refused the rude and disorderly manners of the Inhabitants, saying, That he had need of Men and not of Clowns. Yet nevertheless, if he saw any civil persons, and such as were of good behaviour, he admitted them into his Conversation. He dwelt amongst the Priests, and at Sun rising perform'd certain Religious Rites in private, which he communicated only to those who had exercised four years silence with him. But afterwards if he happen'd to be in any Greek City, where the Religious Rites were made publick, he would discourse Philosophically with the Priests of the Temples concerning the Gods, and correct what errors he found amongst them. But if he came into any barbarous City, that had peculiar Manners of their own, he always enquired who were the Founders of their Rites and Customs, as also how long they had continued in that discipline; and then endeavour'd to persuade them to change for the better. Afterwards applying himself to his Disciples, he commanded them to ask whatsoever they would; and told them, that whosoever would Philosophize so as he did, should in the morning first converse with the Gods; then as the day grew on, discourse concerning the Gods; and last of all, consult of humane Affairs. Now when he had answer'd all such Questions as were asked him by his Companions, and was satisfied with their converse, he would then apply himself to the multitude; yet never in the forenoon, but only towards the evening. And when he had discours'd with them so much as he thought convenient, he would be [6] anointed; and afterwards being rubbed, he went into cold Water, saying, that [7] Hot Baths were the old age of Mankind: from which, when the Antiochians were expell'd for their enormous vices, Apollonius said, the King hath granted to you long life for your wickedness. Also the [8] Ephesians being about to stone the Master of the Baths for not making them hot enough, Apollonius said unto them, To accuse the Bath-master because you do not bathe well, but I accuse you for that you bathe at all.

Illustrations on Chap. 12.

[1] **A**ntioch, surnamed the Great: There were divers Cities among the Ancients which bore this Name: One the chief City of Pisidia, lying in the lesser Asia, and now by the Turks called *Versaceli*; Long. 61, 20. Lat. 39, 36. Another upon the Mountain *Cragus*, being a City of the Cilician shore, bordering upon Pisidia and Pamphylia, and lying between *Selinuntis* and *Nephele*, two adjacent Cities; Long. 62, 30. Lat. 38, 30. Another of *Margiana*, which (as *Pliny* writes) was called by some *Alexandria*, by others *Selucia*, but at this day named *Indon*. Another in *Caria*, now called *Pythopolis*. Another near the Mountain *Taurus*, a Bishop's See; Long. 68, 40. Lat. 39, 20. This City took its Name from *Antiochus* the Great, who fled from Syria to that place, when he was overcome by the Romans; herein *St. Luke* the Evangelist was born. Another which is the Metropolitan City of *Mesopotamia*, call'd at this day *Nisibi*, founded by King

King *Selencus*, who therefore Christen'd it after the name of his Father *Antiochus*; it stands upon the River *Tigris*. There were likewise seven other Cities call'd by the Ancients after this name, which being inconsiderable, I shall here omit. But *Antioch* the Great, mention'd in this place by *Philostratus*, was a famous City of Syria, built by *Selencus Nicator*, (to whom, in honour of his memory, in Mount *Cassius* they observed sacred Solemnities, as to a Demi-god;) this was sometimes the Seat of the Syrian Kings, third City of the Roman Empire, third Seat of the Christian Patriarchs, and place where the first Council was held, also wherein men first receiv'd the name of Christians; Long. 68, 10. Lat. 36, 20. This City was called by some *Epiphane*, by others *Reblaba*, or *Rebla*, by others *Theopolis*, or the City of God, and by others the *Daphnean Antioch*, because it is but five miles distant from the Sacred *Daphne*. *Villonovianus* calleth it *Aleppo*, upon which indeed it bordereth; and by others it is named *Alexandria*, however in our common Maps they appear to be three distinct Cities bordering upon one another. *Strabo* in his Geography (lib. x6.) tells us, that there were four Cities (viz. *Antioch* near *Daphne*, *Selencia* in *Pieria*, *Apamea* and *Laudicea*) which by reason of their concord were called Sisters; he saith, that all four were built by *Selencus Nicator*, who named the first *Antioch* the Great, from his Father *Antiochus*; the second *Selencia*, from his own name; the third *Apamea*, from his Wives; and the fourth *Laudicea*, from his Mothers. No City was more famous amongst the Ancients, than this of *Antioch*, and none at present more desolate and ruinous: *Boterus* calls it the Sepulchre of it self; and *Niger*, a great Wilderness, being left but a small Village in the midst of its own Walls.

[2] *Apollo-Daphneus*; so call'd, from that Fable of *Daphne*, which you may read at large in *Ovids Metamorph. lib. 1*. *Daphne* was the Daughter of the River *Panens*, or *Ladon*, with whom *Apollo* being violently in Love, and the refusing his unchaste embraces, he pursued her to ravish her by force; whereupon *Daphne* being unable to outrun him, pray'd to her Father the River, that by some Transformation he would rescue her from *Apollo's* violence, who immediately thereupon transform'd her into a Laurel:

*Vix prece finita torpor. gravis occupat artus,
Mollia cinguntur tenni praeordia libro,
In frondem crinet, in ramos brachia crescut.
Pec modo tam velox pigriti radicebus haeret,
Ora cacumen habent, remanet inter unus in illa.* Ovid. Metam. lib. 1.

Having pray'd, a numbness all her Limbs possess,
And slender films her softer sides invest:
Hair into Leaves, her Arms to Branches grow,
And late swift Feet are standing Roots below;
Her graceful Head a leafy Top sustains,
One beavy throughout all her form remains.

Thus *Daphne* is said to be changed into a never-withering Tree, as an Emblem of what immortal honour a Virgin obtains by preserving her Chastity inviolable. She is call'd the Daughter of *Panens*, because the Banks of that River abound with Laurel; to be beloved of *Apollo*, in that the fairest grew about his Temple of *Delpbos*; to fly his pursuit, in that they affect the shadow; and to resist the Fire of Lust, in not being scorched by the Sun, nor by Lightning. About five miles from *Antioch* (as I said before) stood this fair and sacred *Daphne*, which *Ortelius* in his Theatre hath presented to the view of his Spectators; with a peculiar description thereof; *Sozom. lib. 5. ch. 18*. It was ten miles about, being on all sides environed with many stately Cypresses, and other Trees, which suffer'd not the Sun to salute the Earth. It was replenish'd with variety of Flowers, according to the Season, and with great diversity of Waters. One Spring there was, deriving (as men suppose) her water from the *Cassalian* Fountains, to which Superstitious Antiquity attributed a Divining faculty with like name and force to that of *Delpbos*. Here were erected sumptuous Buildings: the Temple of *Apollo Daphneus*, with a stately Image therein; the Work (as was thought) of *Selencus*; also *Diana's* Chappel and Sanctuary; *Niceph. lib. 10. ch. 18. Evagr. lib. 1. ch. 16. Strabo, lib. 16. Julius Capitolinus* writeth, that *Vernus* a voluptuous Emperor spent four Summers here, and Winter'd

ter'd in *Laodicea* and *Antioch*. *Severus* put to death certain Tribunes, by whose negligence several Souldiers were suffer'd to Riot here. The Oracles added great renown to this place, which were deliver'd out of these *Daphnean* Waters, by a certain breathing wind. From hence is *Hadrian* the Emperor reported to have receiv'd the faculty of Divining, by dipping a Cyprus-leaf in that Fountain; and for the same purpose *Julian* did frequently resort hither: also before he began his War against the *Persians*, he first sent to enquire of these *Daphnean* Oracles, what his success should be: who return'd him this Answer, That the Bones of one *Babylas* a Bishop, and other Christian Martyrs, being interr'd amongst them, their Divining power was ceased: whereupon *Julian* commanded the Christians to remove them; which (saith *Theodoret*) was accordingly done with a most solemn Procession, and singing of Psalms; making this the burthen of each Verse, *Confounded be all they that worship graven Images*: whereat *Julian* being enraged, began his Persecution against the Christians. *Nicephorus* (lib. 16. 23. & 17. 14.) speaketh of the continuance of this *Daphnean* Grove, honour'd with Buildings and Spectacles by *Mammianus* and *Cebres*. *Apollo's* Image placed therein was made of Wood, cover'd over with Gold: *Theodosius* forbade the cutting of any of those Cyprus-trees. This place had many Names; *Julian* called it, the Habitation of the *Daphnean* God; *Claudian*, *Apolineum Nemus*, and *Sacra Tempe*; *Dionysius*, *Optima Tempe*; and sometime it is called, *Constantiniana Daphne*.

[3] *Cyparissus* an *Affirian* Youth, is feign'd to be the Son of *Telephus*, and Inhabitant of *Cea*, one of the *Cycladian* Islands; the Fable of him is at large described by *Ovid* in his *Metamorphos.* lib. 10.

*Affuit huic Turbe metas imitatus Cupressus,
Nunc Arbor, puer ante ——— &c.*

How *Cyparissus* was a lovely young Boy, and Favourite of *Apollo*: who killing by chance a Stag, pined away with sorrow; and desiring the Gods that he might remain a perpetual mourner, was transformed into that Funeral Tree. He is feign'd to have been beloved of *Apollo*, for that he was studious in Poetry; and because the Cyprus Tree being cut down or Lopt, (as Man, by the Sythe of Death) re-flourisheth no more, it was therefore used at Funerals: yet only at the Exequies of the more Noble. Urns were also wrought of the same, to enclose the Bones of them who died for the Publick good: thinking it preserv'd them from putrefaction. The branches they stuck at the doors of the deceased, lest any ignorantly entering, should be polluted with the dead Body; according to the *Levitical* Law: wherefore *Pliny* writes, that the Cyprus is consecrated to *Pluto*, lib. 16. ch. 33.

[4] *Fables*; The Antiquities of the first Age were buried in oblivion and silence: which silence was succeeded by Poetical Fables; and those Fables supplanted by the Records we now enjoy: So that the myteries and secrets of Antiquity were distinguish'd and separated from the evidence of future times, by the Veil of Fiction, which interposed it self between those things which perished, and those which are extant. If we seriously reflect upon the mendacity of *Greece*, we shall find, that a considerable part of the Ancient times was by the *Greeks* themselves term'd *fabulous*, that is, made up of Fables. And surely, the fabulous inclination of those days, was greater than any since; which swarm'd fo with Fables, and from such slender grounds, took hints from Fictions, poisoning the World ever after; wherein, how far they amplified, may be drawn from *Palephatus* his Book of Fabulous Narrations. That Fable of *Orpheus*, who by the melody of his Musick drew Woods and Trees to follow him, was rais'd (saith *Dr. Brown*, *Vulg. Err. lib. 1. ch. 6.*) upon a slender foundation; for there were a crew of mad women retired into a Mountain, from whence being pacified by his Musick, they descended with boughs in their hands; which gave sufficient occasion for those Fabulous times to celebrate the Magick of *Orpheus's* Harp, as having power to attract the senseless Trees about it. That *Medea* the famous Sorceress could renew Youth, and make old men young again, was nothing else but that from the knowledge of Simples, she had a Receipt to make white Hair black, and reduce again old Heads into the Tincture of Youth. The Fable of *Gerion* and *Cerberus* with three Heads, was this: *Gerion* was of the City *Tricarinin*, that is, of three Heads, and *Cerberus* of the same place was one of his Dogs,

Dogs, who running into a Cave upon pursuit of his Masters Oxen, *Hercules* by force drew him out of that place; from whence they affirm'd, that *Hercules* descended into Hell, and brought up *Cerberus* into the Land of the Living. Upon the like occasion was rais'd the figment of *Briareus*, who dwelling in a City called *Hecatancheira*, they reported him to have an hundred hands. They gave wings to *Daedalus*, because he stealing out of a window from *Minos*, sailed away with his Son *Icarus*; who steering his course wisely, escap'd; but his Son carrying too high a Sail, was drown'd. That *Nioke* weeping over her Children, was turn'd into a Stone, is nothing else but that during her life she erected over their Sepulchres a Marble Stone of her own. When *Aileen* had ruin'd his Estate with Dogs, and the prodigal Attendants of Hunting, they made a solemn story of it, how he was devoured by his own Hounds: and upon the like grounds was rais'd the *Anthropophagus* of *Diomedes* his Horses. Also upon such a slender foundation was erected the Fable of the *Minotaur*; for one *Taurus* a Servant of *Minos*, got his Mistress *Pasiphae* with Child; from whence the Infant was named *Minotaurus*, and *Pasiphae* accus'd of admitting conjunction with a Bull: which gave a hint of depravity to *Domitian*, to act the Fable in reality. In like manner, *Diodorus* presents us with such another Nativity of that famous Fable of *Charon*; who being no other but the common Ferryman of *Egypt*, that wafted over the dead bodies from *Memphis*, was made by the *Greeks* to be the Ferryman of Hell, and many solemn Stories rais'd of him. Likewise that the generation of *Castor* and *Helen* was out of an Egg, because they were born and educated in an upper room, according to the word *ovon*, which with the *Lacedaemonians* had the same signification. That *Romulus* and *Remus* were suck'd by a Wolf, because *Acca Larentia* Nursing them, and the being an infamous Strumpet, was called in derision *Lupa*; *Lupanaria* amongst the *Romans* signifying Brothel-houses, and *Lupa* a Strumpet: And many more of the like nature could I instance, *quasi nunc prescribere longum est*. The learned *Herbert* Baron of *Cherbury* saith, the original of Fables was this: That the several Countries and Ages having their several Gods, and the people, to magnify their own, raising Eyes on one anothers Gods, feign'd them to be guilty of Rapes, Murders, Frauds, &c. instancing particular Stories of them, which were afterwards deliver'd to posterity by the *Greek* and *Roman* Poets: Wherefore to furnish men with a right opinion of the Gods, as also purge Divinity from all these absurd Notions, *Romulus* did in his time order a publick Reformation of Religion, as *Dion. Halicarnass.* writes, lib. 2. Tit. 3. *magis autem uti dicitur fabulis, &c. quia ita vertit interpret: Ceterum fabulae de ipsi (Graecis) a majoribus traditae, probra eorum continent, ac crimina improba, consuevit, immutasse; ac indecentes, ac ne probis quidem viris dignas; nedum Diis superis; repudiavisse; his omnibus, ad bene & praclare de Diis sentiendum ac loquendum cives suos induxit, nihil eis affingi passus quod beatae illi naturae parum esset consentaneum. Neque enim Calus à suis liberis excelsus apud Romanos traditur. Neque Saturnus proprios natos abolescens matronisque, ne ipsorum appetatur insidias: non Jupiter Saturnum Patrem regno dejectum Tartareo includens carceri: nec item Deorum Bella, vulnera, vincula servitutisque apud homines; nullum apud eos Festum atrium, aut Lugubre agitur, in quo mulieres sublatis à medio Deos placantibus & lamentis prosequantur: qualia sacra Graeci faciunt, raptam Proserpinam coeque Bacchi referentia, & id genus alia. Yet notwithstanding all this, the *Greek* Fables soon after prevail'd amongst the *Romans*. *Natalis Comes* in his *Anthologia*; (lib. 1. ch. 23. 34.) treating of the Fables of the Ancients, divides his discourse into five parts; 1. de fabularum utilitate; 2. de fabularum varietate; 3. de fabularum scriptoribus; 4. de Apologorum saturnalium differentia; & 5. de partibus fabularum. Which I shall here reduce into three: 1. de fabularum utilitate; *Plato* (de *Respub.* lib. 2.) commands all Parents to instruct their Children the first thing they do, in the knowledge of good and virtuous Fables; for that the hidden myteries of all the Heathen Gods, and Heathenish Religion, are comprehended in their Fables: thus were the Vulgar, turn'd into good manners, when aw'd by *Jupiter's* Thunderbolts, *Nephele's* Trident, *Cupid's* Darts, and *Vulcan's* fiery Torch. Under most of the Ancient Fictions, lay couch'd certain Myteries and Allegories, even from their first invention: Therefore says the Learned *Bacon*, (*Wisd. of the Anc.*) who can be so stupid and blind, as when he hears how *Fame*, after the *Gyants* were destroy'd, sprang up as their younger Sister; not to refer it to the numerous and seditious reports of both sides, which are wont to fly abroad for some time after the suppressing of Inher-*

rections? Or when he hears how the Gyant *Typhon*, having cut out and brought away *Jupiter's* Nerves, which *Mercury* stole from him, and restored again to *Jupiter*; doth not presently perceive, how fitly it may be applied to powerful Rebellions, which take from Princes their Sinews of Money and Authority; but so that by affability of speech, and wife Edicts, (the minds of their Subjects being in time privily, and as it were by stealth reconciled) they recover their strength again? Or when he hears how (in that memorable Expedition of the Gods, against the Gyants) the braying of *Silenus's* Ass, conducted much to the profligation of the Gyants, doth not confidently imagine, that it was invented to shew how the greatest enterprizes of Rebels, are oftentimes dispersed with vain rumours and fears? Moreover, to what Judgment can the conformity of Names seem obscure? seeing *Metis*, the Wife of *Jupiter*, doth plainly signify Counsel; *Typhon*, Insurrection; *Pan*, Universality; *Nemesis*, Revenge; and the like. Another Argument to prove that these Fables contain'd certain hidden and invol'd meanings, is, seeing some of them are so absurd and foolish in the very Relation, that they do as it were proclaim a parable afar off: for such Fables as are probable, may only seem to be invented for delight, and in imitation of History; but as for such as no man would imagine or relate, they seem to be sought out for other ends. Therefore in the first Ages, (when Humane inventions and conclusions, which are now common and vulgar, were new, and not generally known) all things were full of Fables, Ænigma's, Parables, and Similes of all sorts, whereby they sought to teach and expound knowledge to the Vulgar: for as Hieroglyphicks preceded Letters, so were Parables more ancient than Arguments. *Dion. Halicarnass. lib. 1.* says, *Græcis fabulis nonnullæ sunt hominibus perusitæ: aliæ significationem; quæ natura opera sub allegoriis continent; aliæ humanarum calamitatum habent consolationem; aliæ terrores, animorumque perturbationes à nobis depellunt, opinionemque parum honestam destruant; aliæ alterius cuiuspiam utilitatis causa fuerunt inventæ.* First therefore, some of these Fables contain'd in them many secrets of Nature, as that where *Pæon* is said to be born of Froth, and where *Phæbus* is said to have kill'd the *Cyclopes* because they made Thunderbolts for *Jupiter*. Other Fables shew the inconstancy of Fortune, and teach us to bear adversity with courage, as those things which are reported of *Phæbus's* looking after *Admetus's* Cattel; others reform us from all wicked principles, Cruelty, Perfidiousness and Lust, as the Fable of *Lycaon*. Again, some deter men from Vice, as *Ixion's* punishment in Hell; others exhort men to Courage, as the Fable of *Hercules*; others withdraw us from Avarice, as the Thirst of *Tantalus*; others condemn all sudden Rashness, as the misfortune of *Bellerophon*, and blindness of *Marissa*; others induce us to Virtue, Piety and Religion, as the wonderful pleasure of the *Elysian* Fields; and lastly, others deterring men from wickedness, as the infernal and cruel *Triumviri* judging and condemning the Souls of men departed: And this may suffice to shew the great use the Ancients made of their Fables. 2. *de fabularum varietate*; there are several kinds of Fables, whereof some take their names from the places where they were invented, some from the Authors of them, and some from the nature of the subject: as those of *Cyprus*, *Libya*, *Cilicia*, *Arcadia*, and *Sybaris*, from the place; those of *Homer*, *Æsop*, &c. from the Authors; and those many subjects of Tragedy and Comedy, from the Nature of the subject. 3. *de fabularum scriptoribus*; there were many writers of Fables among the Ancients, whereof *Æsop* the *Samian* was ever esteem'd the most ingenious; and besides him, *Hesiod* compos'd in verse a Fabulous History of the Original of the Gods: And *Æsop* tells us, that *Parthius* wrote several Books, wherein he endeavour'd to accommodate the Genealogies of the Gods to Reason and Nature. Also *Cicero* (in his *Nat. Deor.*) saith, that *Zeno*, *Cleanthes*, and *Chrysippus* compos'd many Books of Commentaries upon the ancient Fables, which are now lost. As likewise *Orpheus*, *Musæus*, *Mercurius*, *Linus*, *Phœrus*, *Palephatus* *Stoicus*, *Dorotheus*, *Evantes*, *Ponticus*, *Heraclides*, *Silenus* *Chiræ*, *Anticlidæ*, *Evantes*, and many other Mythologizers, out of whose Writings *Ovid* compiled his *Metamorphosis*. More of this subject may be read at large in *Natalis Comes*, *Apollodorus*, and others.

[5] *Ladon*, a River of *Arcadia*, near which the Poets feign'd the Nymph *Syringæ* to be transform'd into a Reed. The greatness of this River is mention'd by *Callimachus*; its length, by *Dionysius*; its clearness, by *Pausanias*; and its rapacity, by *Ovid*. *Arætes hunc Ladonem præcipax*. Fast. 2.

[6] He

[6] He would be anointed; Oynments (as *Josephus* writes) were used long before the Trojan War, though *Pliny* saith the contrary; for we read that *Jacob* sent them to his Son *Joseph* in *Ægypt*: and *Moses*, that was 350 year before the Siege of *Troy*, maketh mention of Oynments, concerning the Sanctification of the Tabernacle, and Priests of the Old Testament: however it is not known who was the first deviler of them. *Pliny* and *Salinus* report, that *Alexander* when he wan the Camp of *Darius*, found among other Jewels and Spoils, a Cask of rich Oynments, that very much delighted him. But *Herodotus* doth declare, that it was in frequent use before *Darius's* time: For *Cambyses*, Son to *Cyrus*, sent Embassadors to *Ethiopia's* King of the *Macrobians*, with great Presents, whereof a Box of Oynments was one. I know not the certain time when they were first introduced into *Rome*, but we read in *Pliny* (*lib. 13. ch. 3. Nat. Hist.*) that the 565th year of that City, *Antiochus* being vanquished, and all *Asia* subdued, *P. Livinius Crassus* and *Julius Cæsar* being then Censors, commanded that no Foreign Confection of Oynments should be sold in the City of *Rome*. *Pancirollus* tells us, that the *Romans* derived this custom of Anointing themselves, from the *Greeks*; who after they had washed the Body with Water, ever anointed it over with perfum'd Oynments, kept in a *χέρας*, or Vessel so call'd, which they had for that purpose: Now the reason of this was, (as the Scholiast in *Aristoph.* hath it) to close up the pores again, after they had been opened by the hot weather; or by anointing before they went into cold Water, to keep out the cold; as we see *Apollonius* did. We read also, that both *Greeks* and *Romans* used to anoint their Heads, — *habent unctæ mollia testa comæ*, *Ovid.* which they did either to keep out any Fumes ascending thither from drink, or to open the pores that so they might evacuate the fœces: wherefore it was generally used at great Entertainments. He that would read more concerning the virtue, several kinds, and manner of using these Oynments, let him look into *Athenæus* *Dipnos. lib. 3. ch. 14, 15, &c.*

[7] Baths were used by our Forefathers as constantly before Meals, as we use Water to wash our hands; nor was there any extravagancy wherein the Ancients did more excell, than in that of their Baths. So magnificent were the *Roman* Baths, so stately and glorious were their Fabricks, that they resembled to many Cities. But above all, the two most famous were the *Antoninian* and *Dioclesian*: the *Antoninian* Baths (as *Palladius* in his *Antiq. Urb. Rom.* saith) were built by *Alexander*, being of a prodigious height, and adorned with great Marble Pillars; the *Dioclesian*, which were also of a vast height, had 140000 men employ'd for many years together in building them. These Baths alone were so capacious, as they contain'd for the use of washing, 1600 several Seats, and those all of polished Marble: an accurate description whereof, is already given us by *Varronius*, *lib. 5. ch. 10.* *Agrippa*, as witnesseth *Pliny*, built (during his *Ædilitip*) for the free use of the Publick, one hundred and seventy Baths; and the same Author likewise adds, that at *Rome* in his time their number was infinite: And for the largeness, some of them, saith *Olympiodorus*, were ingenti, or as *Castellus* writes, mirabilis magnitudine. *Ammianus* (*lib. 16.*) saith, that their Baths were in modum Provinciarum extructa, built in the manner of Provinces. Neither were their infides less glorious than their outides: for *Seneca* (in his 86 *Ep. lib. 13.*) describes the common Bathing-rooms to be rather like the Palaces of Princes, than places only for the washing off sweat and filth of their Bodies; and accordingly *Statius* agrees, in this his description of them:

*Nili ibi plebeium, nunquam Temeles a nobis
Æra, sed argento felix propellitur undas,
Argentog; cadit, labrisq; nitentibus infas,
Delicias mirata suas* — in balneo Etrusci.

Rossius in his Chapter of *Thermis*, affirms, they used to anoint the very Walls of their Baths, with rich odoriferous Unguents; and that even of such Baths that were but for the use of Servants, *Ross. Antiq. Rom.* But as Dr. *Hakewell* observes, the most considerable expense about their baths was, the charge which they were at in heating the Water, especially being so large, that one of them contain'd at least ten times so much in compass as the Kings Bath in *Barbe*, and that to be heated so hot as they could hardly endure their Bodies in it: which *Plutarch* testifieth in the 8th Book, and 9th Chapter of his *Symposium*. *Hakewell* *Ætol. for Prouid. lib. 4. ch. 8.* Moreover *Plutarch* saith, that while they were in them, they drew in Air that was mingled as it were with Fire and Water; whereas in

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ancient times men could sleep, eat, and drink in their Baths, without over-heating their Bodies. Now however some few among them used Bathing for their health sake, yet *Arcemidorus* tells us, that a Bath in his time was little else but a passage to Supper; so as they which eat often, wash'd as often: it being therefore observed of *Commodus* the Emperor how often he eat, by his Bathing seven or eight times in one day. And among the Christians, *Sisinnius* a Bishop was censured as intemperate, for washing twice in a day. Many there have been, saith *Plutarch*, (in his *Precepts of Health*) who have brought themselves to this pass, that they could neither eat nor drink unless they had first either Bathed, or sweat in a Stove; among whom *Titus* the Emperor was one, as they did testify who had the cure of him when he lay sick. And in the same Book, he bringeth in *Zenoxippus* giving precepts of Diet, and perswading men not to think it strange, if they come now and then to the Table without having been at the Bath or Hot-house before: so common a thing was it in those days at *Rome*, to make use of their Baths before they came to their Meals. Many have declaimed against Bathing in excess, and some have prefer'd hot Baths, and others cold Baths, as we see *Apollonius* did, but few have ever prefer'd them altogether. *Clemens Alexandrinus* reckons up the several good effects of Bathing, as cleansing, warming and comforting the Body, besides the great pleasure of it: *Suidas* says, that Baths are uncertain cures for pains, but certain guides to pleasure; which agrees with that old Inscription which was written over the Baths:

*Balnea, Vina, Venus corrumpunt corpora nostra;
Sed vitam faciunt Balnea, Vina, Venus.* Coel. Rhod. lib. 28.

Camerarius (in his *Hor. Succisv.* lib. 2. ch. 14.) demonstrates, that the Pagans have been more modest in their Stoves and Baths, than many of the Christians were: for though under the Rule of that monster *Heliogabalus*, the Baths of *Rome* were open both to men and women promiscuously, yet both before and since it was a thing prohibited by the *Roman* Laws; and was then only practised for a time, *Regis ad exemplum*: for *Romulus*, the first King of the *Romans*, ordained, that whatever man should suffer himself to be seen naked by a woman, should dye. *Plutarch* speaking of the modesty of *M. Cato*, writeth, That in old time Fathers were ashamed to bathe before their Children, and the Father-in-Law before his Sons-in-Law: he further addeth, that *Cato* was as much ashamed to utter an unhandson word in his Sons presence, as in presence of the Vestal Virgins: that they never bathed together, for that the Sons-in-Law being out of countenance to uncover their Bodies before them, never met in Baths or common Stoves with their Fathers-in-Law. To this we may annex the Speech of *Cyrus* to his Sons a little before his death: If any of you (saith *Cyrus*) desire to take me by the hand, or to see my eyes, let him come while the breath is in me; for after I am dead and cover'd, I command you, my Sons, not to let my Body be uncover'd or looked on, either by your selves or any one else; *Xenoph.* lib. 8. And as I have been inform'd, *Maximilian* the first Emperor of that name, did the same. It is written that the Emperor *Adrian* made a Law, That men should have their Baths apart from the women: which Law was confirm'd by *Alexander Severus*, and afterwards followed by *Iustinian*. Moreover the ancient Canons admitted not of this incontinency, in that it is forbidden that men should bathe and wash with women, because the very Pagans were against it: notwithstanding to our shame we see it allow'd amongst the Christians of this Age. Finally now, to conclude this discourse of Baths, let me not be unmindful of those hot ones at *Bath*, which providence hath furnish'd this Nation with, and which by relation are no way inferior to any of the Antients, curing many distempers of all sorts, and that as well inward as outward, especially since they take to drinking them, which of late years they have done; in so much that *Nechamus* Verses, may as justly be verified of their goodness at this present; as they were 400 years since, about which time he is said to have written them in these words:

*Bathoniae Thermis vix praefera Virgilianae,
Confesso prostant Balnea nostra Seni.
Prosumt artitibus, colligit, invalidisque,
Est quorum morbis frigida causa sebest.*

[8] *Ephesians*, a people of *Asia the less*, and Inhabitants of that great and famous City *Ephesus*, which is now called *Alto Lugo*; but of this more hereafter.

CHAP.

CHAP. XIII.

What kind of Speech *Apollonius* used; and what Answer he made to the Question of a Logician. Also of his departure from Antioch to the Indies; and how coming to the City *Ninus*, he there met with *Damis*; who admiring *Apollonius*, became his perpetual Companion; intending accurately to commit to writing all his Sayings and Deeds.

A *Apollonius* used a kind of Speech neither [1] Dithyrambical, or swelling with Poetical expressions, nor on the contrary very Refined and [2] Hyperattick; for he esteem'd such expressions unpleasant as exceeded the [3] Attick mediocrity: Neither in his discourse did he affect curious niceties. No man ever heard him speak [4] Ironically, or at the [5] Peripatetick to his hearers; but as out of the [6] Tripos, when he discours'd he said, This I know; or, Thus it seemeth to me; To what purpose are these things? You must know, &c. His sentences were compendious and smart; his words very significant, and fitted to the things themselves; also what he utter'd, carried the sound of Authority with it, as if enatt'd by the Scepter. Being asked by a certain Logician, why he did not seek and enquire; his answer was, That he sought when he was a Youth, and that now it became him no longer to seek, but to teach the things which he had found. When he further ask'd him, how therefore a wise man ought to speak; he answer'd, as a Law-giver; for a Law-giver must make those things Injunctions to the people, which he himself is first perswaded of. This was the manner of his behaviour at Antioch, whereby he drew unto him even those that were the least given to Learning. Afterwards he resolv'd to take a longer Journey, and go to the Indies, that he might there talk with those wise men, who are called [7] Brachmans and Hyrcanians; for he said, that it chiefly concern'd Young men to Travel abroad into the World. He likewise expell'd to learn many things by the way, of the Magicians of Babylon and [8] Sufa; and therefore discover'd his resolution to his disciples, who were seven in number. They endeavour'd to divert him from it; but he said unto them, I have consulted with the Gods about this affair, and told you now what I resolv'd upon, only to try whether you be hardy enough to undergo the same things with me: therefore since ye discover your selves to be soft and effeminate, farewell! do you study Philosophy, but I must go whether both Wisdom and the Gods lead me. Thus having finish'd his discourse, he departed from Antioch with only two Servants, who were his Countrymen; one of which could write a very swift; and the other a very fair hand: with whom he travell'd along to the ancient City of [9] *Ninus*, wherein he beheld a Statue erected after a barbarous fashion: it was [10] the Daughter of *Inachus*, having little horns ready to shoot out on both sides her forehead. Now as he was admiring this Statue, and variously contemplating about that and other things which he had heard from the Priests and Prophets, there came to him one *Damis* a Citizen of *Ninus*, whom I before * mentioned in the beginning of this discourse, saying, that he travell'd together with *Apollonius*; and was a partner with him in his trading for all kind of Philosophy; at a time that committed to writing many of his remarkable Deeds and Sayings. Now this *Damis* admiring *Apollonius*, also having a desire to travel with him, he said unto him, O *Apollonius*, let us travel together,

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* See lib. 1. chap. 3.

together, thou following God, and I following Thee! Moreover thou mayst think me worthy of esteem; for, though I should know nothing else, yet am I well acquainted with the way to Babylon, knowing both how many Cities there be, and the Towns wherein the best accommodation is to be had, it being not long since I return'd from thence. Likewise how many [11] Languages are spoken by the Barbarians, such as the Armenian, Median, Persian, and Cadusian, all which I understand perfectly well. To this Apollonius replied, My Friend, I am well skill'd in all these, notwithstanding I never learned any one of them. Damis being in admiration at this, Apollonius said further to him, Do not wonder that I pretend to [12] understand all the Languages of men, for I can tell even those things which they conceive in their very thoughts. When the Assyrian heard this, he pray'd unto him, and respect'd him as a God: also resigning up himself to his discipline, committed to memory all that he could learn. This Assyrian had a reasonable Talent of expressing himself, though no great Elegancy in writing, being educated amongst the Barbarians: but for discourse, converse, and whatsoever he saw or heard, he could well enough describe; and compose Memoirs thereof, being praised therein, as appears by the Books which he composed of the Acts and Sentences of Apollonius; wherein he omitted none of those things that were either said or done by Apollonius, though never so trivial. And here it will not be amiss to insert what Answer he gave to one that found fault with this his Commentary: an impertinent and envious Fellow carping at him, said, That in other things Damis wrote well, when he described the Sentences and Opinions of Apollonius; but when he took notice of slight things that casually dropt from him, he did like Whelps who eat that which falleth from their Masters Table. To whom Damis replied, If the Gods have any Feasts, or eat at all, they have Servitors who take care that the least fragments of Ambrosia be not lost. Such a Companion and Friend had Apollonius to accompany him the greatest part of his Life.

Illustrations on Chap. 13.

[1] *Dithyrambick* (Greek) signifies any lofty high strain, in imitation of an ancient Hymn sung in honour of God *Bacchus*, which was so called.

[2] *Hyperattick* (Greek) is no more than an Eloquence exceeding that of *Athens*.

[3] *Attick mediocrity*; for that *Athens* was endued with the justest measure of Eloquence.

[4] *Ironically*; is when by that Rhetorical Figure called *Irony*, a man in a jesting way speaks quite contrary to what he thinks: *Contraria sentit sed loquitur ironia* *jocare*.

[5] *To all the Peripatetick*; is meant in this place, to study words more than matter: for we read, that after the death of *Theophrastus*, the School of the *Peripateticks* remitted much of their application to Natural Philosophy, for the study of Eloquence.

[6] *As out of a Tripod*; that is, he spoke like any Oracle: *Tripus* was sometimes called *omphalos*, as *Callimachus* hath it; *Ὀμφαλὸς ὁ κέντρον ἀνθρώπων*. This *Tripod* belonging to the *Delphick* Oracle, is by some reported to have been a great Vessel fill'd with Powder, out of which the Spirit of Prophecy ascended: but most Authors say it was a three-legg'd Stool, whereon *Pythia* used to sit whilst the deliver'd her Oracles; also that that part of the *Tripod* whereon she sat, was called *Holmos*: for which reason *Sophocles* names *Apollo*, *Enholmos*; and *Prophets*, *Enholmsides*: *Iamblichus* (in his *Myster. Egypt.*) writes, that the *Sybil* of *Delphos* had two several ways of Divining: one, by a certain Spirit, or gentle fire which ascended up under her Coats from a hollow Vault; the other was sitting upon a brazen Stool, which had three or four Legs on it; and in both these postures she deliver'd her Divinations with a Divine Spirit. *Lactantius* the Grammarian, upon that Verse of *Papinian*, *Salvo prisca fides Tripodum*, primo Thebaid.) says, that a

Tripod

Tripod is a kind of Laurel with three Roots, consecrated to *Apollo* by reason of its Divining power. Now *Apollonius* is here said to speak like an Oracle, in that he used short sentences and monosyllables in his discourse, which way hath ever been affected by Oracles, as well as by Kings, Princes, and men of Authority, who would be thought to weigh every word they utter, and therefore not over-liberal of them. All Law-givers and other eminent men have ever had some particular affection in expressing themselves; the ancient *Hebrews* were much given to circumlocution, when instead of saying, *He spake*; they would in a most tedious manner cry, *And he opened his mouth and said*: for fear perhaps lest we should mistake him for a Ventriloquer, or one that spake not with his Mouth, but his Belly. *Julius Caesar* *Paninus* (whether his design was good or bad, I shall not determine, but Charity bids me think the best of all men) gives us many instances of our Saviour *Christ's* most wife and prudent converse, together with the many Divine Answers and Replies, that he made to those ensnaring Questions that were asked him; in all which he seem'd far to excell the wisdom of *Apollonius*, or any other Law-giver that ever lived upon the Earth. As for example: "*Christ* (saith he) being asked by the *Jews*, whether the Adulterers was to be stoned: denieth it not, because the Law hindred: nor affirmeth it, because in so doing he had given an example of a cruel mind, which might probably have deduced away many from his Law; therefore to prevent the ill consequence of either, he wisely answer'd, *Let him of you that is without sin, cast the first stone at her*: whereupon none durst to condemn the Adulteress. Another time, the Scribes ask'd him, whether they were liable to pay Tribute to *Caesar*? He fear'd to deny it, lest he should render himself guilty of Treason; neither would he affirm it, because it overthrew the Law of *Moses*: therefore not to incur the penalty either way, he asked them, *Whose is this Image?* to which they answer'd, *Caesars*; whereupon he concludes, *Render therefore to Caesar the things that are Caesars, and to God the things that are Gods*. Another time also, when the Pharisees demanded by what power he taught? he observ'd himself to be in a strait on either side; for if he had said, by Humane Authority, they had convinced him of falshood, he not having been initiated in the *Jewish* Holy Orders: neither durst he openly affirm that Authority was given him from God, for fear of the *Jews*; therefore he subtly demanding, with what power *John the Baptist* did baptize, put the Pharisees in a like strait; for Reason of State forbade them to attribute the preaching of *John* to God, because therein they had presently condemned themselves, who had oppos'd: nor durst they say the Baptism of *John* was an Humane invention, for then they had brought the wrath of a credulous multitude upon themselves. These are some of the most wife Acts of *Christ*: But that which surpass'd them all, was the Prophecy which he made concerning *Antichrist*, whereby the Eternity of the Christian Law was best provided for; and herein he excell'd the Ancient Law-givers: For they foretold, that the *Messiah* should be a great man, adorn'd with all the endowments of Virtue; and most worthy of Reverence and Worship; whereby they gave occasion for many to feign themselves to be the *Messiah*, that they might acquire those high praises which tickle the minds of all men: But *Christ*, the wisest of Prophets, foretold that a new Law-giver should come, an adversary to his Law, hateful to God, the Devils Agent, the Sink of all Vices, and desolation of the World; so that none will feign himself *Antichrist*, since he can gain from thence nothing but disgrace or infamy: and while *Antichrist* is absent, the Law of *Christ* must stand. *Vanni Dialog. lib. 4. Dialog. 1. de Religione Eboica*.

[7] *Brachmanis and Hyrcanians*, a Sect of Philosophers or Divines in *India*, who live only upon Herbs and Fruits. But of this *Philostrophus* discourses more at large in his third Book.

[8] *Susa*, a famous City of *Asia*, and Metropolis of the Countrey *Susiana*, in the *Persian* Empire: It is situated between the River *Endus* and *Selencia* Westward; *Persepolis* Eastward; and *Ecbatan* towards the South. This City was first built by *Menonius*, as saith *Dionysius*. *Strabo* writes, that when *Cyrus* and the *Persians* had subdued the *Medes*, they establish'd their Palace Royal at *Susa*, as well for its vicinity with their new conquests, as for the beauty and magnificence of the Place. It is at present under the Dominion of the Sophy of *Persia*, being now call'd *Chus*; and the Countrey round about it *Chusistan*.

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or as *Marcus Paulus* the *Penetian* hath it, *Grædian*: It hath been subject to the Kings of *Perſia* ever ſince *Apolloni*'s time. In all ancient Writers, *Suſa* and *Ecbatan* are ever mention'd together, for that the *Perſian* Kings have ever reſided at *Suſa* all the Winters, and at *Ecbatan* all the Summers. So *Xenoph. Cyrop. lib. 8. Strabo, lib. 15. Plutarch, de Exil. Athene, lib. 12. Euſtath. in Dionyſ. Ariſt. in Orat. de Roma.* This Place hath ever been famous for Archers, — *Armanur Suſa ſagittis. Prop. lib. 2.* as alſo for Magicians, ſince it appears both in *Daniel, Herodotus*; and *Plutarch*, that the moſt eminent in that Science, were ever to be found in this Court, both under *Nebuchodonozor, Baltazar, Cambyſes, Artaxerxes*, and *Alexander the Great*; and that with them the Kings conſulted in all arduous Caſes.

[9] *Ninus*, or *Niniveh*; and now call'd *Mesul*, was an ancient City built by *Ninus*, the Son of *Nimrod*, or *Belus*. Of this, ſee *lib. 1. ch. 3.*

[10] *Io*, the Daughter of *Inachus*, having little Horns ready to ſhoot out on both ſides her forehead; *Io*, or *Iſis*, a Goddeſs of the *Egyptians*, was (as the Poets inform us) the Daughter of *Inachus*, alſo a profeſſed Whore, and yet the Priſt of *Juno*. She perſwaded *Jupiter* to yield to her Luſt; but *Juno*'s jealouſie, purſuing after her Husband found them together, *Jupiter* in the form of a Cloud, and *Io* in the form of a white Cow, for *Jupiter* had transform'd as well her as himſelf, that he might not be ſuſpected of his Wife, who nevertheleſs diſcover'd his ſubtlety. Wherefore the begg'd the Cow of *Jupiter*, who being afraid by his refusal to diſcover the intrigue, granted her *Juno*, which he preſently committed to the cuſtody of *Argus* with his hundred eyes; where the continued in much miſery and perſecution, until *Mercury* was ſent from *Jupiter* to deliver her, who playing *Argus* aſleep with his Muſick, intended to ſteal away the counterfeit Cow; but an unlucky Boy, named *Hierax*, giving notice to *Argus*, awak'd him as the other was departing with his prize. Whereupon *Mercury* ſeeing no remedy, but that he muſt either neglect *Jupiter*'s Command, or kill *Argus*, he took up a great Stone, and knock'd him dead upon the place, alſo changed *Hierax* into a Hawk for his ill office. *Juno* was not a little displeas'd at the loſs of her faithful Servant, therefore ſhe transform'd him into a Peacock, which yet retains the number of his Eyes in his Feathers. Alſo ſhe ſent ſome Creatures to vex *Iſis*, in ſo much that ſhe became mad, and ran up and down the World, ſwimming over the Seas into *Ionis*, unto which ſhe left her Name; as alſo to the Sea that bounds that Country. At laſt ſhe return'd back to *Egypt*, where ſhe married *Osiris*; her Son by *Jupiter* was called *Epaſtus*. After her death, ſhe was adored by the *Egyptians*; her Hair being preſerv'd as a ſacred Relique in her Temple at *Memphis*. She was honour'd as the Goddeſs of Weather and Navigation. Her Statue was (as 'tis here mention'd) with Horns on a Cows head, or as others ſay, a Dogs head, unto which *Ovid* alludes, calling her *Lavator Amnis*: The *Romans* had a great veneration for this Goddeſs, notwithstanding they baniſh'd her, becauſe her Priſts had conſented to deſile her Temple with Whoredoms, (as you may read in *Joſephus*) but afterwards ſhe was admitted again: Her Priſts were initiated with Blood and Water, they had their Heads and their Beards ſhaven, and did all wear white linen Garments. At the entry into her Temple was the Statue of a Sphynx, to ſignifie that ſhe was a myſterious Goddeſs: for her ſake the *Egyptians* did keep in a corner of her Temple a white Cow; which when it died, they did all mourn, as for a Prince, until another was ſubſtituted in its room. See *Ovid's Metam. lib. 1. Nat. Com. lib. 8.* This Fable hath an Hiſtorical alluſion unto *Argus*, that old and prudent *Argive* King, who was ſlain by *Mercury*, in hopes to ſucceed him; and when baniſh'd for that fact by the *Greeks*, fled into *Egypt*. But Allegorically, in that ſkill and induſtry is more available in Husbandry than the influence of the Stars; the Cow wandring through many Regions, is the propagation of that knowledge; and in that *Egypt* exceeds all other Countreys in the richneſs and fertility of its ſoyl, *Io* is there feign'd to recover her own Figure. Others have writted this Fable to Morality: That *Jupiter*, the mind of man falling from Heaven; and joyning with *Io*, the Body in a Cloud is turn'd into a Beaſt, as forgetful of its own original, and captivated by his vices; but when of more maturity in age and judgment, *Mercury* is ſent to kill *Argus*, in that Reaſon briſdes and ſubdues the exorbitancies of the Affections; and then *Juno* is ſaid to let looſe her Furies, which are the ſtings of Conſcience. As for *Inachus*, the Father of *Io*, he was the firſt that ever reign'd in *Argos*; and being accidentally drown'd in *Carmanor*, that River was afterwards called by his Name.

[11] Like-

[11] Likewise how many Languages are ſpoken by the Barbarians, ſuch as the *Armenian, Median, Perſian, and Caduſian.* Mr. Leigh (in his Religion and Learning) divides all Languages into Oriental and Occidental: 1. Oriental; which contains the *Hebrew, Chaldee, Samaritan, Syriack, Arabick, Ethiopick, Perſian, Armenian, and Coprick*. 2. Occidental; which alſo comprehends the *Greek, Latin, Spaniſh, French, Italian, German, Engliſh, and Slavonick*, which is ſpoken very generally. And of all theſe, the three principal or learned Languages are the *Hebrew, Greek, and Latine.* The Oriental Tongues are all (except the *Ethiopick and Armenian*) written and read from the right hand to the left. Alſo the *Græcians* did at firſt write forward and backward, from whence aroſe that phraſe, *Literas exarare*, and *Lines* are call'd *Verſus*. Now to treat of all theſe Languages ſeparately, we will begin with the Oriental; and of theſe, firſt with the *Hebrew*, becauſe it is eſteem'd not only the moſt ancient, but was alſo the moſt pure without any mixture or corruption, whereas there is no other Language which had not certain words derived and corrupted from the *Hebrew*, and others, as we ſhall ſhew hereafter. The *Hebrew* Language was the firſt moſt ancient and only Language before the building of the Tower of *Babel*, for which preſumption, (as *Joſephus* and others write) God ſent a confuſion of Tongues among the Workmen, ſo as render'd them unable to proceed in their Work. Wherefore the Nation and Language of *Iſrael* borrow their Name (*Hebrew*) from *Heber*, whoſe Son was call'd *Peleg*, (Division) relating to the Division of *Babel*. And this I take to be a more probable account than that of *Arias Montanus*, who derives the Name of *Hebrews* from *Abraham*, as if they were call'd *Hebrai*, quaſi *Abrahi*. The ſame Author likewiſe telleth us, that this Name of *Hebrews* was not appropriate to any Family, but common to all ſuch as having paſs'd over the River *Euphrates*, fix'd their Tents, and inhabited between that River and the great Sea. *Gefner* in his Book of many Languages, which he ſtyles *Mithridates*, (becauſe *Mithridates* was ſaid to underſtand twenty two ſeveral Languages) writes, that the *Hebrew* Tongue is the fountain of all others, viz. of the *Indian, Perſian, Babylonian, Armenian, Syriack, Arabick, Egyptian, and Ethiopick*. Alſo *Beckman* ſhews, that many *Greek* words are deriv'd from it; and that the *Punic* Tongue was the *Canaanitiſh* or old *Hebrew* Language, which was vulgarly ſpoken among the *Jews* before their Captivity. For as the learned *Breerwood* in his Enquiries obſerves, the old and right *Hebrew* remain'd (after the *Jews* Captivity in *Babylon*) only among the learned men, being taught in Schools, as among us the learned Tongues are accuſtomed to be. *Breerw. ch. 9.* Among the *Chriſtians*, for above 1000 years after *Chriſt*, the *Jews* were ſo much hated, that their very Language ſuffer'd for their ſake: in ſo much that *Origen* was upbraid for learning the *Hebrew* Tongue. Thus that Language continued without any regard had to it until the year of *Chriſt*, 1440: when by the invention of Printing all Arts and Sciences began to flouriſh. Now among the Reſtorets of the holy Tongue, *Renzin* was eſteem'd the firſt; for the Ice being broken by him, *Hebrew* Bibles were printed firſt at *Piſanna*, after at *Venice*, and in *Italy*, *Nay Martinus* was ſo induſtrious as to compoſe an admirable Grammar of that holy Tongue. Many famous men of all Countreys have excell'd herein; but one of the firſt that taught it here in *England* was *Wakefield*. Neither ought we here to forget the learned *Dr. Pocock*, who is at preſent the glory of this Nation for his great ſkill in the Oriental Tongues. Now for the Pricks wherewith the *Hebrew* is at preſent read, *Martinius* ſays, that they were invented by the *Majorites* to ſupply the want of Vowels, left by inserting new Letters they might have alter'd the ancient original Text: wherof they were ſo careful, that they tell of a certain Rabbi who was ſlain by his Scholar *Joab*, becauſe he had read *Zacâr* for *Zicer*. As for the *Majorites*, it was a moſt faithful and ancient Tradition of all the divers readings that were ever extant of the *Hebrew* Bibles. But to ſay no more of this Subject, *Arias Montanus* (in his Preface to his Book de *Hebraicis Idiis*) giveth this Character of the *Hebrew* Tongue, that it comprehends much matter in a few words, is very ſignificant, hath gravity, ſweetneſs, vivacity, and marvellous efficacy in its words and Periods. However the ſcarcity of words hath ſometimes gravell'd its Interpreters, when one word many times hath two contrary Expositions, as *Bleſſing* and *Cursing*.

Secondly, The *Chaldee* is as it were a Dialect of the *Hebrew*, differing not much more than the *Doric* from the common *Greek*, or than the Northern and Western Speech from *pluri*

plain English; nevertheless it is nearer related to the *Syriack*, in so much that *Mercerus* makes them to be both one. Now during the seventy years Captivity of the *Jews* in *Babylon*, there was a mixture of the *Hebrew* and *Chaldee* Languages, as is evident by the Writings of the Prophet *Daniel*, composed of both, as *Jerom* hath well observ'd in his Preface upon that Prophet, as also by the Writings of *Ezra*, and more evidently by the *Chaldee Paraphrases*. This Language is much used by the Learned in *Egypt* and *Ethiopia*. You may find in *Job*, the *Proverbs*, *Jeremiah*, and elsewhere, a mixture of some *Chaldaick* words. Many *Christians* in *Syria* use this Language in *Grammaticis* & *sacris*, about the Mountain *Libanus*.

Thirdly, The *Samaritan* Language hath no other Letters or Characters proper to it, but those of the *Hebrew*: the *Samaritans* therefore used only twenty two Letters, as the *Hebrews* did, until *Ezra* (after the restauration of the Temple under *Zorobabel*) found out other Letters, which we now use. Many of the *Jews* dwelling at this day in *Syria*, but more particularly in the Town of *Sichem*, are called *Samaritans*, and speak this *Samaritan* Language.

Fourthly, The *Syriack* Language, (which is call'd, *Isa* 36. 11. *Lingua Aramaea*, or according to the new Translation, the *Syrian* Language; according to the old, the *Aramites* Language) is certainly thought (saith *Masius* in *Pref. Gram. Syr.*) to have had its beginning in the time of the *Jews* Captivity in *Babylon*, while they were mingled among the *Chaldeans*; in which long revolution of seventy years, the vulgar sort of the *Jews* forgot their own Language, and began to speak the *Chaldee*; but yet pronouncing it amiss, and framing it somewhat to their own Country fashion, in notation of Points, Affixes, Conjugations, and some other properties of their ancient Speech, it became a mixt Language of *Hebrew* and *Chaldee*: a great part *Chaldee* for the substance of words, but more *Hebrew* for the fashion, and so degenerated much from both: especially after our Saviour's time, when it likewise receiv'd much mixture of *Greek*, also some of the *Roman* and *Arabick* words, as in the *Jerusalem Talmud* gather'd about 300 years after Christ by *R. Jochanan*, is apparent, being far fuller of them than those parts of the *Chaldee Paraphrase* on the S.S. which were made by *R. Jonathan* a little before Christ; and by *R. Aquila*, (whom they call *Oukelos*) not long after. *Breuer*. *Eng. ch. 9.* *Fabricius* clearly demonstrates, that the vulgar Tongue of *Jury* (in the days of our Saviour's pilgrimage here upon Earth) was *Syriack*. *Waserus* (in his Comment upon *Gesner*) writes, that Christ with his own lips did consecrate this Language, as also that his Apostles did sometimes use it, as appears from these words, *Abba*, *Aceldama*, *Bar*, *Barrabba*, *Bar-Jesu*, *Barjona*, *Bar-Timi*, *Bel*, or *Beel*, *Beelzebub*, *Bethabara*, *Bethania*, *Bethesda*, *Belial*, *Benerehem*, *Epiphata*, *Gabbatha*, *Genefara*, *Golgotha*, *Korbana*, *Maammona*, *Rabbi*, *Talitha-Kumi*, and others, all which occur in the New Testament, and are merely *Syriack*. In this Language there is likewise extant a most ancient and elegant Translation of the New Testament, which is much esteem'd of among the Learned. *Crinesius* much commends the *Syriack* Grammar of *Masius*, *Mercer*, and *Tremellius*, but especially *Waser's*, *De Dicu's* is likewise highly extoll'd.

Fifthly, *Arabick*, is now the common Language of the East, especially among such as embrace the *Mahometan* Religion: This Language in the first division of Tongues according to *Epiphanius*, was begun by *Armor*, the first speaker and Author thereof. *Epiph. contra Sethian*. It is now the most universal in the World, as *Bibliander*, *Possellus*, *Scaliger*, and *Claude Duret*, (in his *His. del Origine des Langues*) do prove at large, from the *Heracleian* Pillars to the *Molluccas*, and from the *Tartars*, and many *Turks* in *Europe*. unto the *Ethiopi* in *Africk*, extending it self. *Breuer* (in *Enquir. ch. 8.*) says, that in the East part of *Cilicia* beyond the River *Pyramus*, as also throughout *Syria*, *Mesopotamia*, *Palestina*, *Arabia*, *Egypt*, and so Westward, in all the long Tract of *Africk*, that *Ageneth* from *Egypt* to the Strait of *Gibraltar*, *Mary*, in all that lyeth betwixt the *Mediterranean Sea*, and the *Mediterranean Sea*, (now term'd *Barbary*) excepting *Morocco*, and there and there some scatter'd remnants of the old *African* in the Inland parts, the *Arabick* Tongue is become the vulgar Language; although somewhat corrupted, and varied in Dialect, as among so many several Nations it is impossible but it should be. And although I be far from their opinion, who (saith *Possellus*) write, that the *Arabick* Tongue is in use in two third parts of the inhabited World; or more, yet I find that it extendeth very far,

far, and especially where the Religion of *Mahomed* is profess'd; for which cause (over and besides the parts above mention'd, wherein (as I said) it is the native Language) moreover in all the Northern part of the *Turkish* Empire, lying Northward from the *Mediterranean Sea*, as also among the *Mahometan Tartars*, (though not the vulgar Tongue) yet is it familiar with very many, both because the *Alcoran* and all their Religion is written only in that Language, and for that every Boy which goeth to School is taught it, as amongst us *Latin* and *Greek*: in so much that all the *Turks* write their own Language in *Arabick* Characters. *Joseph Scaliger* (*Amotus*, in *Ensch. Chron.*) writes, that neither this Language, the *Hebrew*, or *Syrian*, are capable of Geometrical Measures by quantities of Syllables. Now this *Arabick* Tongue is to be esteem'd not only for its Extent, but also for its Antiquity, Elegancy, and Profitableness. 1. For its Antiquity, whereof *St. Jerome* testifies in his Comment upon *Isa.* as likewise *Erpenius* in his first *Orat. Ling. Arab.* 2. For its Elegancy, whether we consider the plenty of words, and force of signification, or the sweetness of the Phraseology, or the facility and gravity of the whole Language. *Mr. Greaves* saith, it exceeds both the *Greek* and *Latin* in number of words: also he commends it for its facility, as having no Dialects, turnings of Flections, nor Anomalies. 3. and lastly, It is a profitable Language, since he that hath the knowledge thereof, may without an Interpreter travel almost all over *Africa* and *Asia*. There are many words in the *Hebrew* Bible and in the *Chaldee* Translation of it, with sundry manners of speaking, whose signification and sense cannot be had but out of this Language. Neither are the Opinions of *Mahomet* to be faithfully learnt without it. Moreover this *Arabick* Tongue gives great light to the *Syriack*, *Ethiopic*, *Persian*, and other Languages; as also to the *Mathematicks*; they having invented *Algebra*, and having amongst them *Mathematicians* more accurate than *Ptolemy*; also to *Physick*, *Avicenna*, *Mesua*, *Serapio*, and *Rasis*, were famous *Arabian* Physicians. Neither will that *Platonist*, *Avicenna*, or that *Aristotelian*, *Averroes*, appear less eminent in Philosophy to them who shall consult their two Tracts de *Anima*, which I have with much satisfaction perused; nor to mention their larger Volumes. Likewise many famous Poets and Historians have they had amongst them; as *Mr. Greaves* in his Oration informs us. Finally, *Mercer*, *Joseph Scaliger*, *Reposleus*, *Isaac Casaubon*, *Junius*, *Tremellius*, *Clenard*, *Goliut*, and our *Pocock*, and *Greaves*, did highly prize this *Arabick* Language, and promote the study thereof.

Sixthly, The *Ethiopic* or *Indian* Language is so near (saith *Bibliander de Rat. Ling. ch. 2.*) to the *Hebrew*, *Chaldee*, and *Arabick*, that there is scarce any Diction which is not found in some of them. The *Ethiopi*ans write from the left hand to the right. This Language (which differs only in Characters from the fore-mention'd Tongues) is used very much through all the Kingdom of *Ethiopia* and *Africk*, which is of great extent: Some think the Prophets were written in the *Ethiopic* Tongue, from the times of our Saviour Christ and his Apostles; also that the *Eunuch* (who was Treasurer under the Queen of *Candace*) read it, by which *Eunuch* all *Ethiopia* was afterwards converted to the Faith of the Gospel.

Seventhly, The *Persian* Language (saith *Bibliander*) is of all others the most easie. There are many footsteps of this Language in the Scripture, especially in *Esther*, as *Abasuerus*, *Eisther*, *Hammedatha*, *Phor*, or *Phorim*, *Gaza*, *Sufa*, *Zeres*, *Mordochai*, and others. *Mr. Greaves* saith, that at this day the *Persian* Language is much used throughout all *Asia*: but more especially in Eastern Princes Courts by the Grandees and better sort, as amongst us the *French* is.

Eighthly, The *Armenian* Language is the most difficult of all others, as *Bibliander* writes. *Agrippa* saith, 'tis a corruption of the *Chaldee*. *Sixtus Senensis* informs us, that *St. Chrysostome* being by the Emperor's Decree banish'd into *Armenia*, he did there translate the holy Scriptures into the *Armenian* Tongue; which Translation is at this present in solemn use amongst them: they likewise exercise their common Divine Service in the *Armenian* Tongue. But of this see more in a late Treatise publish'd upon this Subject by *Mr. Paul Ricaut*.

Ninthly and lastly, The *Coptick*, or *Christians* of *Egypt*, in their Liturgy use the *Chaldee* Language, but read the Gospel in the *Arabian*. And thus much for the Oriental Tongues.

In the next place being to speak of the Occidental, I shall begin with the *Grecian*.

both good *Latin* and good *Spanish*; also an example of the like is to be seen in *Mornia*: *Cosmog. part. 2. l. 2.* But the Language of *Valentia*, *Catalonia*, and part of *Portugal*, is much temper'd with the *French*. Now the ancient and most general Language used in *Spain* before the *Roman* Conquest, without question seemeth to have been the *Cantabrian* Tongue. See more of this in *Beerwood's Enqu. ch. 7.*

The *French* Tongue, what it was of old remaineth doubtful, some thinking it to have been the *German*, others the *Greek*, and some the *Welsh*. But these suppositions were grounded upon an error, of thinking that one Language was vulgar throughout all *France*; whereas both *Cæsar* and *Strabo* record, that divers Languages were spoken in the several parts of *France*. *Strabo* tells us, that the Speech of *Aquitain* had much affinity with the *Spanish*: as also that part in *Cæsar* call'd *Belgia upon the Rhine*, did partake much of the *German* Tongue: And the *Celte* who inhabited the middle of *France*, (as *Hortoman*, and from him *Beerwood*, are of opinion) used (as now they do) a Language compounded half of a *Latin* Original; and the other half made up of the *German*, *Greek*, and *British*, or *Welsh* words, with an equal proportion of each. Of the deduction of the *French* words from the *Greek*, you may read *Perionius*, *Postellus*, and others: of those from the *German*, *Tschudus*, *Goropius*, *Isacius*, &c. of the *Welsh*, *Lleuid*, *Cambden*, &c.

Italy was heretofore divided into many ancient Tongues, (as well as Dialects) according to its several Provinces: In *Apulia*, the *Mesapian* Tongue; in *Tuscany* and *Umbria*, the *Hetruscan*, now quite peris'd, (whereof some few Monuments (though understood by no man) are registred by *Gruter* and *Scaliger* in the Book of ancient Inscriptions;) in both the higher and lower *Calabria*, as also far along the Maritime Coast of the *Tyrrhene* Sea, the *Greek*; in *Latium*, (now *Campagna di Roma*) the *Latin*; in *Lombardy* and *Liguria*, the old *French* Tongue, whatsoever it was. And though besides these five, we find mention in ancient Writings of the *Sabine*, the *Oscan*, the *Tusculan*, and some other Tongues in *Italy*, yet were they no other than differing Dialects of some of the former Languages; as may be easily proved out of *Varro*, *Festus*, *Servius*, *Paulus Diaconus*, and others. Now people speak the best *Spanish* in *Castile*, the best *French* in *Blois* and *Orleans*, and best *Italian* in *Hetruria*. The modern *Spanish* Tongue is near to the *Italian*, and seems to come nearer the *Latin* than the *French*, but not so near as the *Italian*. The Language of the *Spaniards* is said to be Manly, the *Italian* Courtey, and the *French* Amorous. *Scaliger* prefers the *French* Language for its elegance and sweetness, before either the *Spanish* or *Italian*. But for my own part, I have as ill an opinion of the *French* Tongue as People; since the very Language it self is a Cheat, being writen one way, and pronounced another: moreover that which they call the beauty and grace of their Language, seems altogether tedious and impertinent to me. *Joseph Scaliger* saith, the *Latin* Tongue was the Mother of the *Italian*, *French*, and *Spanish*, all which in a barbarous manner were called *Romanse* instead of *Roman*.

The *German* Tongue hath also divers Dialects, or Idioms; the chief whereof are the *Dutch*, *Saxon*, and *Danish*.

The *Slavonick* Tongue is the vulgar Language of many Nations in *Europe*, and some in *Asia*. It is also much spoken in the *Turk's* *Serrail* at *Constantinople*, as well as by his *Familiars* and *Souldiers*.

Now concerning the Antiquity of Languages in general: *Herodotus* (lib. 2.) tells us, that one *Phameticus*, King of *Egypt*, caused two Children to be closely brought up by a Shepherd, with order to suckle them with Goats Milk, and not ever suffer them to hear any humane Voice: whereupon after two years spent in this Education, the Children utter'd these words, *Bec, Bec*, having learnt so much from the Goats; which the King finding to signifie *Bread* in the *Phrygian* Language, and not knowing how they had learnt it, very weakly concluded the *Phrygian* Tongue to be the most ancient.

[12] I pretend to understand all the Languages of men: *Philostratus* herein thinks not only to outvie the Gift of Tongues, which the Holy Ghost bestow'd on the Apostles, by entitling his Prophet *Apollonius* to the same power; but likewise to exceed them, in making *Apollonius* acquainted with the most secret thoughts of mens hearts.

CHAP.

CHAP. XIV.

When *Apollonius* came into *Mesopotamia*, what Answer he made to one that asked him, What Wares he brought along with him; concerning *Mesopotamia*, why it was so called; and of the Rivers *Tigris* and *Euphrates*: Also how great the Fortitude and Wisdom of *Apollonius* was.

After these things, coming into [1] *Mesopotamia*, the [2] Publican who was set over the Bridge, carried them to the Tole-bock, and asked them what Commodities they had brought along with them? To whom *Apollonius* answer'd, That he brought with him Temperance, Justice, Vertue, Continency, Fortitude, Exercise, and many other Vertues, which he call'd by Feminine Names. Whereupon the Publican being intent upon his gain, said, he would set down the Maids Names; to which *Apollonius* replied, Thou may not do so, for I bring them not as Maids but Mistresses. Now [3] *Tigris* and [4] *Euphrates* running out of *Armenia* from the bottom of [5] *Taurus*, * give the Name to *Mesopotamia*, encompassing the Countrey, in which there are some Cities, but for the most part Villages. The people are [6] *Armenians* and [7] *Arabians*, who being environ'd with the said Rivers, do for the generality wander up and down in Tents without any certain abode. They likewise esteeme themselves to be so much Islanders, that they say they go down to the Sea when they descend to the Rivers, thinking those Rivers the bounds of the Land; and for when the said Rivers have encircled the whole Countrey, they evacuate themselves into the Sea. There are some who report, that a great part of *Euphrates* is swallow'd up in a certain Lake, so that its course is finish'd in the Earth. But * others undertake a bolder Assertion, viz. That after it hath run a long way under-ground, it ariseth up again in *Egypt*, and mixeth with the Nile. For curiosities sake, and that I might not omit any thing which *Damis* described, I were willing thus to relate what he did amongst the Barbarians. Now although my Relation doth happen towards more great and admirable Subjects, yet not so as neglect these two things: First, The Fortitude of *Apollonius*, in travelling through [8] barbarous Nations that were addicted to Robbery, and unsubdued by the Romans: and secondly, His Wisdom, in that after the manner of the *Arabians*, he came to understand the several Voices of living Creatures: for this he learned of the *Arabians*, who understand and practise it the best of any; also it is yet common to the *Arabians* to hearken to the Voice of Birds, as foretelling whatsoever Oracles can. This converse with irrational Creatures they gain by eating (some say) the Heart, (others say) the Liver of *Dragons*.

Illustrations on Chap. 14.

[1] *Mesopotamia*, a large Countrey of *Asia*, limited on the East with the River *Tigris*, on the West with the River *Euphrates*, on the South with *Babylon*, and on the North with *Caucasus*. It is call'd *Mesopotamia* (as *Philostratus* here observes) from its situation between the two Rivers *Tigris* and *Euphrates*. By the Hebrews it is called *Aram Nabaraim*, i. e. *Syria fluviorum amrum*. Heretofore it was named *Seleucia*, as *Pliny* informs us, lib. 6. *Olivarius* saith, it is at present known by the Name of *Halapia*: though others

others call it *Apamia*, some *Adiabene*, and some *Azamia*. *Arrianus* names the Inhabitants of this Country, *Incolae inter amnes*, lib. 3. *Cicero* says, that the River *Euphrates* makes it very fertile, *Natur. Deor. lib. 6*.

[2] *Publican*, a Farmer of publick Rents or Revenues belonging to the Crown, such as we call an Excise-man.

[3] *Tigris* is a River in *Asia*, so call'd from the swiftness of its current, alluding to the swift flight of a Dart or Arrow, which in the *Median* Tongue was call'd *Tigris*, viz. *Sagitta*. *Strabo Geogr. lib. 11*. It runs with such an impetuous and speedy current thorow the Lake *Arcthusa*, that neither the Waters nor the Fish mingle with those of the Lake. It runs into a hole on the side of the Mountain *Taurus*, and rising out again on the other side of the Mountain, continues its course, till running into *Mesopotamia* it there divides it self into two branches, whereof one evacuates into the *Persian Gulph*, and the other into *Euphrates*. For its Original, *Iustin* and *Solinus* derive it from the *Armenian* Mountains. But of this see *Iustin*, lib. 42. *Solin*, ch. 40. *Lucan*, lib. 3. verse 256. *Boetius* de *Consol. lib. 5*. *Arrianus* (lib. 7. de *Exped. Alex.*) writes, that this River was heretofore called *Sylax*; *Eusebius* and *Plutarch*, *Solax*. *Arrian* *Montanus* say, the *Hebrews* name it *Hidkel*. *Iosephus* calls it *Diglatsh*, and *Pliny*, *Pasigiris*. But at this day *Casfaldus* saith, it is known by the Name *Tegil*.

[4] *Euphrates*, a famous River of *Mesopotamia*, arising (as saith *Strabo*) out of *Niphar*, a Hill in *Armenia*; this is one of the Rivers that cometh out of *Paradise*, and passeth through *Babylon*. I conceive it takes this Name (*Euphrates*) from the *Arabick* Tongue, wherein *Pharata* signifies inundate, to overflow. Some will have its Name from the *Hebrews*, *Hin-perab*, Gen. 11. 14. *Boetius* will have it, that *Tigris* and *Euphrates* have both but one head:

Tigris & Euphrates uno fonte resolvunt.

This River far exceeds *Tigris* in magnitude; *Strabo*, lib. 2. As well *Lucan* as *Cicero* takes notice how much this River conduces to the fertility of *Mesopotamia*:

————— *Sparsum in agros*
Fertilis Euphrates Pharis vice fungitur undae. *Lucan*, lib. 3:

Of this River you may see a description at large in *Pliny*, *Nat. Hist. lib. 5. ch. 24*. Also in *Strabo*, lib. 16. There was a famous Philosopher of this Name, who lived under the Emperor *Adrian*, till being troubled with some grievous Distate, which rendered his life burthenfome, he (with the Emperor's consent) did voluntarily, by a mornings draught of Hemlock, pass into the other World.

[5] *Taurus*, the most famous Mountain of *Asia*; which beginning at the *Indian Sea*, stretches out its two arms Northward and Southward, also Westward to the *Ægean Sea*. In which manner extending it self through many Countreys, it receives in each a several Name: Thus in *Cilicia* it is call'd *Taurus*, — *Taurus*; *Cilix* — *Ovid*, *Met. 2*. in *Lycia*, *Cragus*; in *Pamphylia*, *Coraceus*, and *Sarpedon*; in the Lesser *Armenia*, *Antitaurus*; in the Greater *Armenia*, *Moschicus*, and *Pariedus*; in *Mesopotamia*, *Chaboras*; in *Syria*, *Amanus*; in the Confinnes of *Mesopotamia* and *Armenia*, *Niphates*, or *Gordians*; in *Colchos*, *Coraxius*; in *Iberia* and *Albania*, *Caucasus*; in *Media*, *Zagrus*; in the Confinnes of the farther *Assyria*, *Oronet*, *Iasonus*, *Coronus*, and *Choatrus*; in *Parthia*, *Paracatbras*; in *Carmania*, *Strongylus*; in *Bactria*, *Paropamisus*; in *Scythia*, *Imanus*; between *Scythia* and *India*, *Emodus*; all which were in general by the *Greeks* call'd *Ceraunius*; in the Word of God it was call'd *Ararat*: So that we see this Mountain through each Countrey it ran, receiv'd a new Name. However *Quintus Curtius* seems to make *Taurus* and *Caucasus* two distinct Mountains: *Taurus* (especially in *Cilicia*) is at this day call'd *Cambel*, *Bacras*, and *Gintic*.

[6] *Armenia*, (so call'd, as *Strabo* affirms, (lib. 11.) from the Name of one of *Isaion's* Companions, which followed him in his Navigation out of *Harmenia*, a City of *Theffaly*; or as others say, from *Aram*, the Son of *Sem*) is a Countrey of *Asia*, divided into two parts, the Greater and the Lesser: The greater hath a part of *Cappadocia* and *Euphrates* on the West; *Mesopotamia* on the South; *Colchia*, *Iberia*, and *Albania*, on the North; the *Caspian Sea* and *Media* on the East. Part of this greater *Armenia* is now call'd *Turcomania*, and the other part contain'd in *Georgia*. *Ptolomy* reckoneth many principal Mountains in it, as the *Moschici*, *Paryarges*, or *Pariedri*, *Wadaceps*, *Antitaurus*, *Abos*, and the *Gordai*, which

which the *Chaldean* Paraphrast calleth *Kardu*; *Quintus Curtius*, *Cordai*; and *Bereas*, *Cordys*. On these Hills it is said the Ark rested; and *Haithon* (one of the same Countrey) calleth this Mountain *Armb*, little differing from the Scripture Appellation, *Ararat*. Now for the Lesser *Armenia*, (which is call'd *Primia*) it is divided from the greater, or *Turcomania*, by *Euphrates* on the East; it hath on the West *Cappadocia*; on the South *Cilicia*, and part of *Syria*; on the North the *Pontic* Islands. It was sometimes reckon'd a part of *Cappadocia*, till the *Armenians* by their Invasions and Colonies alter'd the Name: The *Armenian* Countrey being conquer'd in the year of our Lord, 1515; by *Sibenus* the first, was annex't to the *Ottoman* Empire, and subjected to his Tyranny. The *Armenians* are now much dispers'd all over the *Turky* Dominions, through the encouragement of Traffick and Commerce, to which they are much addicted. As for their Constitutions, the Men are naturally of healthy, strong, and robustious Bodies; their Countenances commonly grave, their Features well proportion'd, but of a melancholy and Saturnine Air: On the contrary, their Women are generally ill-shaped, long-nosed, and not one of a thousand so much as commonly handsome. The men are in their Humours covetous and fardid to a high degree, heady, obstinate, and hardly to be persuaded to any thing of Reason; being in most things of a dull and stupid Apprehension, except in Merchandise and matters of gain, wherein they understand nothing but their advantage. The *Turks* give them the Name of *Bokegees*, and the *Jews* esteem them to have been of the ancient Race of the *Amalekites*, being a people whom they envy, because they will not easily be cheated. Many ascribe their heaviness of Complexion to the Air of their Countrey, which is imprinted in the vast Mulberry Woods, as also thicken'd by the Vapours of their Fens, and Marshes, and Winds, from the *Caspian* Sea, together with the ungrateful steams arising from the Cauldrons, wherein they boyl their Silk-worms. As for the Rites and Ceremonies of this Church, whilst subjected to the *Roman* Empire, they were the same with the *Grecian*, maintaining the same Doctrine, and acknowledging the Patriarch of *Constantinople* for the Head of their Church, till afterwards, Differences arising in Government, have divided them both in Doctrine and Discipline. The *Armenian* Church (as *M. Ricaut* informs us) is at present govern'd by four Patriarchs, whereof the chiefest resides at *Erchemasin* in *Persia*; the second at *Sis* in *Armenia minor*; the third at *Casfahar*; and the fourth at *Achtamar*: for those *Armenian* Patriarchs which remain at *Constantinople*, are only titular, made to please the *Turks*. As for the Doctrine of the *Armenian* Church, they allow and accept of the Articles of Faith in the Council of *Nice*; they also make use of the Apostles Creed. Notwithstanding they have made a Creed or confession of Faith of their own, which is as follows: "I confess that I believe with all my heart in God the Father uncreated, and not begotten, and that God the Father, God the Son, and God the Holy Ghost, were from all eternity; the Son begotten of the Father, and the Holy Ghost proceeds only from the Father. I believe in God the Son increas'd and begotten from eternity. The Father is eternal, the Son is eternal, and equal to the Father; whatsoever the Father contains, the Son contains. I believe in the Holy Ghost which was from eternity, not begotten of the Father but proceeding, three Persons, but one God. Such as the Son is to the Deity, such is the Holy Ghost. I believe in the holy Trinity, not three Gods but one God, one in Will, in Government, and in Judgment, Creator both of visible and invisible. I believe in the holy Church, in the remission of sins, and the communion of Saints. I believe that of those three Persons one was begotten of the Father before all eternity, but descended in time from Heaven unto *Mary*, of whom he took blood, and was form'd in her Womb; where the Deity was mix'd with the Humanity, without spot or blemish. He patiently remain'd in the Womb of *Mary* nine months, and was afterwards born as Man, with Soul, Intellect, Judgment, and Body, having but one Body, and one Countenance; and of this mixture or union resulteth one composition of Person. God was made Man without any change in himself, born without humane Generation, his Mother remaining still a Virgin: And as none knows his Eternity, so none can conceive his Being or Essence; for as he was Jesus Christ from all eternity, so he is to day, and shall be for ever. I believe in Jesus Christ, who convers'd in this World, and after thirty years was baptized according to his own good will and pleasure, his Father bearing witness of him, and said, *This is my beloved Son, in whom I am well pleased*; and the Holy Ghost in form of a Dove descended upon him; he was

"tempted

"tempted of the Devil, and overcame, was preached to the *Gentiles*, was troubled in his Body, being wearied, enduring hunger and thirst, was crucified with his own will; died corporally, and yet was alive as God, was buried, and his Deity was mixed with him in the Grave; his Soul descended into Hell, and was always accompanied with his Deity; he preach'd to the Souls in Hell, whom after he had releas'd, he arose again the third day, and appear'd to his Apostles. I believe that our Lord Jesus Christ did with his Body ascend into Heaven, and sits at the right hand of God; and that with the same Body by the determination of his Father, he shall come to judge both the quick and the dead; and that all shall rise again; such as have done good shall go into Life eternal, and such as have done evil into everlasting Fire. This is the sum of the *Armenian Faith*, which they teach their young Children and Scholars, also is repeated by them in the same manner as our Apostles Creed is in our Divine Service. But he that would read more of their Fasts, Feasts, Ceremonies, Penances, &c. let him peruse that late excellent Treatise, call'd, *The present State of the Armenian Church*, written by the ingenious Mr. Paul Ricaut, who converted sometime amongst them.

[7] *Arabia* is called by the *Hebrews*, *Arab*; wherefore some derive the Name *Arabia* from the *Hebrew* word, *ערבה*, *Arabah*, which signifies a Desert, for that *Arabia* is full of Deserts. Others ascribe the Name to *Arabus*, the Son of *Apollo* and *Babylonia*. Some will have it that *Homer* call'd the *Arabians*, *Ἐρηβίς*, quasi *Ἐρημὸς*, i. e. *nigros*. But of this see *Strabo*, and *Magnum Etymologicum*. *Arabia* is a very large Countrey of *Asia*, lying between two Bays or Gulfs of the Sea, the *Persian* on the East, and that which from hence is call'd the *Arabian* on the West; on the South is the *Ocean*; and on the North is *Syria* and *Enphrates*; it confines on *Judea* on the one hand, and *Egypt* on the other. Now *Arabia* is commonly divided into three parts, *Petrea*, *Deserta*, and *Felix*. And the forged *Berosus* of *Annius* telleth, that *Janus Pater* sent one *Sabus* into *Arabia Felix*; *Arabus* into *Arabia Deserta*; and *Petrus* into *Petrea*; all Nephews of *Cham*, or rather, Sons of *Annius* his Brain. *Arabia Felix* call'd this day by some *Aimon*, and by the *Turks*, *Gemen*, or *Giamen* comprehends the Southerly parts of *Arabia*, and receiv'd the Epithet *Felix* from its fertility. *Arabia Petrea* call'd by *Pliny* and *Strabo*, *Nabatha*, but now at this day *Barraab*, or *Bengaucal* receiv'd the Name of *Petrea*, (as saith *Arrius Montanus*) from *Petra*, the Seat Royal, afterwards call'd *Arach*, of *Aretas* the *Arabian King*. Lastly, *Arabia Deserta* (now known by the Name of *Beriara*) was so call'd from the nature of the place, being in great part without Inhabitants, by reason of the barrenness of the Soil; as is also great part of that which is call'd *Petrea*. Of this read at large in *Purchas his Pilgrimage*, lib. 3. ch. 1. This Countrey is famous for rich odoriferous Spices and Unguents: *Arabia odorum fertilitate mobilis Regio*, says *Curtius*, lib. 5. Likewise all the ancient Poets express the same.

[8] *Barbarous Nations* that were unsubdued by the *Romans*: For the *Romans* professing themselves to be the only Masters of Humanity, did (as we may find by their Historians) esteem all people barbarous, that were not subject to their Empire. And so likewise did the *Greeks*; for when King *Pyrrhus* came into *Italy*, after he had survey'd the discipline of the Army which the *Romans* had sent against him, I know not (saith he) what barbarous men these are, but the conduct of their Army is nothing barbarous. The like also said the *Grecians* of that which *Flaminius* sent into their Countrey. But nothing could be more arrogant or more unjust than this: They are savage and barbarous, as we call those Fruits wild, which Nature of her self and of her ordinary progress hath produced; whereas those natural productions which we by our Arts and devices have alter'd, might more justly deserve that term of Barbarous.

*Corn, Wine, and Oyl, are wanting to this ground,
With which our Countreys fruitfully abound;
As if this infant World yet unarraig'd,
Naked and bare, in Natures Lap were laid.
No useful Arts have yet found footing here,
But all untaught and salvage does appear:
As we by Art unteach what Nature wrought,
So all their Customs are by Nature taught.*

There

*There Nature spreads her fruitful sweetness round,
Breaths on the Air, and broods upon the Ground;
There Days and Nights the only Seasons be,
The Sun no Climate does so gladly see;
When forc'd from thence, to see our Parts, he mourns,
Takes little journey, and makes quick returns.* Mr. Dryden.

These Nations therefore seem barbarous to me, because they have receiv'd little improvement from Humane wit; whereas if we rightly consider it, they ought the more to be valued, as being so much the nearer to their pure original Nature, without any alloy of Art or Custom. Nature is the work of the Almighty, and Art the work of Man; so at most but Natures Bastard. We have by our inventions so much overcharg'd the beauties and riches of Nature, that we have in a manner choak'd her:

*Ex venient hedera sponte sua melius,
Surgit & in silvis formosior arbutus antris,
Et volucres nulla dulcius arte canunt.* Propert. lib. 1. El. 2. 10.

*Ivies spring better of their own accord,
Grownas unmanner'd much fairer Trees afford,
And Birds untaught much sweeter Notes record.*

All our Wit or Art (says *Montaigne*) cannot so much as represent the countenance, beauty, and use of the least Birds Nest, or Spiders Web. On the other side, those words that import Lying, Falshood, Treason, Diffimulations, Covetousness, Envy, Detraction and Pardon, were never heard of amongst them: *Hos Natura modos primum dedit*. Whilst we detract from others, we flatter and dissemble with our selves; and whilst we condemn them for eating men that are dead, we forget how much worse it is to crucifie, torment, and roast men alive, which the *Spaniards* have done under the name of Christians. So that to me this Calumny seems to be grounded rather upon envy, than any thing else: as we often see it in private Families, where if one Brother hath more wit or sense than the rest, the others shall presently conspire together against him, thinking to repair their own folly or weakness, by traducing him with Lyes, and slanders of debauchery, wickedness and intemperance:

*Nor can weak Truth his Reputation save,
The Fools will all agree to call him Knave.* Sat. against Man.

In him the smallest Trip, is adjudged a Stumble; the least Mote, a Beam; and if upon any extraordinary accident, he be guilty of the least act of intemperance, they shall record it to all posterity, as if they boasted of that equality of understanding which they had with him, when he was in drink, and they sober; for Fools are drunk by Nature. Again, if he never so strictly keeps and observes the Moral part of the Christian Law, and omits but the least point of the Ceremonial, he shall presently be decry'd for an Atheist; when in the mean while they who so accuse him, lending their outward man to the Church, and their inward to the Devil, covet, lye, back-bite, censure, envy, detract, and violate the most sacred Oaths, Vows, and Contracts made before God and man; when yet notwithstanding, by the help of reading a few Psalms and Chapters, or repeating daily a few Prayers, they think they have expiated all their other failings, which at the most they will allow to be only Sins of infirmity. The word *Atheist* is now used, as heretofore the word *Barbarous* was; all persons differing in Opinions, Customs or Manners, being then term'd *Barbarians*, as now *Atheists*.

[9] He came to understand the several Voices of living Creatures: as that best of Satyres, *Hindus*, speaks of Squire *Ralpho*;

*He understood the speech of Birds,
As well as they themselves do words;
Could tell what subtlest Parrots mean,
That speak and think contrary clean;
What member 'tis of whom they talk,
When they cry Rope, and Walk Knave, walk.* Canto 1.

M

Pliny

Pliny (lib. 10. c. 49.) amongst other fabulous Narrations, tells us of a vain report, that Dragons taught *Melampus*, by licking his Ears, to understand the language of Birds. Also *Democritus* mentioneth certain Birds, of whose blood mingled together and suffer'd to corrupt, there is engendered a Serpent, which whosoever eateth shall understand the speech of Birds. *Porphyry* (lib. 3. de *Abstinentia*) writes, that if you will give credit to Antiquity, there have been and were in his time several that understood the languages of Birds and Beasts; as amongst the Ancients, *Melampus* and *Tyrtas*: Also he says, that a Friend of his had a Boy who understood the speech of Birds; that the *Arabians* understood the language of Crows, and the *Tyrrhenians* the language of Eagles. Now that *Apollonius* had this gift, not only *Philostatus*, but also *Porphyry*, *Eunapius*, and others affirm. Likewise if you observe his gift of Tongues, and other Miracles, I see no reason why you should doubt of this; Faith being like a piece of blank Paper, whereon you may write as well one Miracle as another.

[10] It is yet common to the *Arabians* to hearken to the voice of Birds, as foretelling whatsoever Oracles can; which Converse with irrational Creatures, they gain by eating (some say) the Heart, (others say) the Liver of Dragons: Those Princes and Commonwealths (says the most wise *Florentine*) who would keep their Government entire and incorrupt, must above all things have a care of Religion and its Ceremonies, to preserve them in due veneration; and that not only in the beginning of a Government, (as *Numa* did, whereby he reuduced a martial and fierce people to civil obedience) but also in any Government established, for that Irreligion introduces Luxury, and Luxury Destruction. Whatsoever therefore occurs, that may any way be extended to the advantage and reputation of the Religion established, (how uncertain or frivolous soever it may seem in itself) yet by all means it is to be propagated and encouraged by prudent Magistrates; this course having been observed by wise men, has produced the opinion of Miracles, which are celebrated even in those Religions that are false: for let their Original be as idle as they please, a wise Prince will be sure to promote them, and his Authority recommends them to every body else. A Prince therefore, to those that see and hear him, ought to appear all Goodness, Integrity, Humanity, and Religion, which last he ought to pretend to more than ordinarily, because more men do judge by the eye than by the touch; for every body sees, but few understand; every body sees how you appear, but few know in reality what you are; and those few dare not oppose the opinion of a multitude, who have the Majesty of their Prince to defend them. *Solon*, *Lycurgus*, *Numa*, and all other heathen Law-givers, were fain to crave the assistance of Religion in the establishment of their new Governments. Now the Religion of the *Gentiles* ran much upon the Answers of Oracles, Divinations, and Soothsaying, upon which all the rest of their Sacrifices, Rights, and Ceremonies, did depend; for they did not doubt, but that the same thing which could preface your fortune, (be it good, or be it bad) could as easily confer it. Among other kinds of Foretellers, we read of three principally used in former times, namely, *Auspices*, *Augures*, and *Augures*; all which we *English*, Soothsayers, though the Latin words do import a main difference: for the *Auspices* did divine or foretell things to come, by beholding the Entrails of Beasts sacrificed; whence they had their Name, *ab Auspicando*, from beholding the Affairs. The *Auspices* did foretell things by beholding the flight of Birds; so that *Auspices* are said quasi *Auspices*, *ab Aves aspiciendo*. Lastly, The *Augures* did divine from hearing the chattering or crowing of Birds; as *Philostatus* here says the *Arabians* did; whence they are called *Augures*, *ab Avium garris*, from the chirping and chattering of Birds; which Art (as our Author here says) they learn'd, by eating the Heart or Liver of Dragons; also *Solinus* affirms, that for this purpose the *Arabians* used to eat Serpents. Now for the particular kinds of Soothsayings, I shall not trouble you with here, but refer you to *Celsus Rhodiginus*, *Rosini Antiquitates Romanas*, *Godwin's Antiquities*, and others, who describe the manner of them at large; I shall only give you some short hint of their politic Institution, and so conclude. First then, *Julius Caesar Vanius* (dial. 56. lib. 4.) saith, that the Soothsayings of the Ancients are the fables and illusions of Priests, to get money and praise, as also the figments of heathen Princes, to keep the people in awe with the fear of a supreme Deity. If Auguries foretell future events, then they are either their causes or effects; for thus Astronomers give judgment by the Stars, the effects of sublunary things; and Physicians by effects; but Auguries are none of those things,

things, wherefore they are vainly used to the foreknowledge of things to come. Among the *Gentiles*, Auguries were a great part of their Religion, and (as the wife *Matthias* observes) they contributed not a little to the well-being of the *Roman* Commonwealth; for which reason the *Romans* esteem'd them above any other Ordinance, and made use of them in the creation of Consuls, in the undertaking of Enterprizes, in drawing out their Armies, in their Battels and Engagements, and in every other business of importance, whether Military or Civil; nor would they ever begin an Expedition till they had possess'd the Soldiers that the Gods had promis'd them success. Among the several Orders of *Auspices*, they had one call'd the *Fulcris*, who were to give their Prefages ever before they fought the Enemy: If the Follen over which they had inspection, eat, it was a good Omen, and they might with confidence engage; but if they did not eat, it was an ill sign, and they were obliged to forbear. Thus the Chickens who refused their meat, and flew out of the Coop, foretold the overthrow of *Antiochus* by the *Numantines*, and of *Lucius Pappus*, in the Battel against the *Sannites*. Wherefore (as *Vanius* observes) to prevent any such discouragement to the superstitious Army, when the Commanders were very desirous of giving Battel, and the Soldiers unwilling for fear of danger, that they might excite them to fight manfully, they endeavour'd to engage them not with humane, but divine counsel; and therefore kept Chickens long fasting, and afterwards brought them almost famish'd out of the Coop, who greedily devoured the meat that was cast before them: Then the *Augurs* being clad in their solemn Robes, did with much gravity and stroking their Beards, in the name of the Gods promise victory to the Army; and so enflamed the credulous multitude to fight, to the destruction of their Enemies. On the contrary, when the General was unwilling to hazard a Battel, he offer'd meat to the Chickens when their bellies were full, and when they refused it, the *Augurs* who were ever of the secret Council of War, did beseech the Soldiers by the bowels of the Gods, not to engage the Enemies, for that the Gods being angry for the sins of the Army, did threaten their ruine; whereupon all obeying those Admonitions of so great an high-Priest, abstain'd from Battel; neither was that attributed to the cowardice of the General, but to destiny. Also when they were vanquish'd or put to flight, that it might not reflect on their valour, they feign'd that they fought contrary to the Answers of their *Augurs*. Thus *Flaminius* perisht together with his Army for not being obedient to the *Augurs*. The chief and most eminent Office among the *Romans* was that of the *Augurs*; the veneration and honour given to them was so great, that they were look'd upon not only as the Gods Interpreters, but also as Messengers and Agents betwixt them and mankind. Besides, they were ever advanced to the Senate, and the rather as is conceiv'd, because from the first foundation of *Rome*, until the change of the Government, Kings themselves were *Augurs*; as thinking it unsafe to disjoyn from the Regal Power, a discipline so full of Authority: like as our King here in *England* is Head as well of the Church as State, which Power in Catholick Countreys is divided between the King and that old *Roman* *Augur*, the Pope. Now the chief end of Auguries, was to encourage Soldiers to fight with more alacrity and confidence, which contributed much to their success; nor was any Magistrate chosen till they were first consulted:

Those who to Empire by dark paths aspire,
Still plead a Call to what they most desire. Mr. Dryden.

Thus (as *Livy* informs us) *Romulus* and *Numa* could receive their Scepters only from the *Augurs* hands. Neither did they begin to build Cities, till they had first por'd into the Entrails of Beasts: for if they were found, they argued the temperateness and fruitfulness of the Soil; but if they were lean and shrivell'd, that shew'd the Climate to be unhealthy: for many times they drew their Conjectures from other natural Causes, and yet ascribed them to Augury. Now this Art of Augury is very ancient, especially in *Italy*, *Greece*, and *Asia minor*, where one *Car* or *Cara* is said to have invented it, and *Orpheus* to have amplified it; for as they then wanted the knowledge of Divination by the Stars, in such perfection as the *Egyptians* and *Chaldeans* had it, so they devised these Arts to make themselves esteem'd Prophets; as if the Counsels of the Gods were hidden in the filthy dung-hill of the Livens and Entrails of dead Men and Beasts: for we read, that both *Heiogabalus* and *Julian* sacrificed men for this purpose; as thinking, that from their bowels the most

knowing, and fatal Divinations might be gauged. Moreover these Auguries were neyer undertaken without much Solemnity and Ceremony, at which time a Procession was made by the *Patriarch*, and better sort of People, all crown'd with Bays, before whom the *Pontifex Maximus* walk'd in great State, accompanied behind with all sorts of People: which Ceremony I could not but call to mind some years since, when out of curiosity, I beheld a Catholick Procession at St. James's Chappel, thinking the Papists had taken that Custom from the ancient Heathen Augurs; it being but a politick and wise part to conform their Religious Rites (as much as is possible) to the practice of the ancient *Roman* Empire, without innovating more then needs must. Now that these predictions by Augury were only credited by the Vulgar, and therefore countenanc'd by the Wife, we may learn both from *Pliny* and *Cicero*, whereof the first says (That Auguries signifie nothing, and gain force only from our Imagination, wherefore he denieth that they pertain to an incredulous person. And the other (*viz. Cicero*) writes, That he wonders how one Augur can behold another without laughing, when they think how they cozen the people; *miror cum Haruspex Haruspici videns non rider?* (which fence a prophane person of my acquaintance did ever make use of, when he beheld two Priests together.) Finally, when a *Roman* General desir'd to give the Signal of a Battel, because the Soothsayers Chickens forbore to eat, a young Nobleman standing by, told him, He woudred he would omit to great an opportunity, for so small a thing: to whom the General reply'd, These things seem small, but our Fore-fathers by regarding these little things, have made this Empire great.

CHAP. XV.

How Apollonius leaving Ctesiphon, came into the Confiners of Babylon; and what Answer he made to a certain Governour that demanded who he was, and whence he came. Also, how afterwards becoming intimate with the Governour, he refused Treasure and other rich Presents offer'd to him, accepting only of Bread and Herbs.

Afterwards Apollonius going above [1] Ctesiphon, passed into the Confiners of Babylon; where the King had placed a Guard that suffer'd not any to pass without enquiring who and whence he was, also what his business was there. The Governour set over this Guard, was (in my opinion) as an Eye to the King: for the Median King being new come to the Kingdom, thought not himself secure, but fearing as well Chimeras as real Dangers, lived with continual Trembling and Apprehensions. Therefore Apollonius and his Companions are brought before this Governour, who had made himself a Tent on a Waggon, and was riding abroad; but seeing a man in a very furdid Garb, he cry'd out like any timorous Woman, and hid his face. But afterwards with much ado looking up upon him, he asked him, as if he had been some Demon, From whence art thou sent to come among us? Apollonius answer'd, From my self; to try if you can become men even against your wills. The Governour ask'd him again, Who he was that durst thus enter the Kings Territories? To which Apollonius reply'd, The whole Earth is mine, and I have liberty to pass thorow the same. Hereupon the Governour threatening to put him to torture, unless he answer'd more plainly those things which he ask'd him, Apollonius said to him, If thou touch me, thou shalt be torment'd with thine own hands. The Eunuch amaz'd at him, for that he saw him want no Interpreter, but understanding his speech with ease, and without any trouble,

trouble, spake now more mildly to him, and changing his Tone, asked him, In the name of the Gods, who art thou? Apollonius answer'd, For as much as you woud ask me in a fair and courteous manner, hear thou who I am: I am Apollonius the Tyanean, and my Journey is to the King of the Indians, that may see the things there: I woud also willingly be admitted to your King, because such as have been with him, say he is no bad man, as if he [2] Vardanes, who hath lately recover'd the Kingdom which he had lost. Is it the same (said the Governour.) O then divine Apollonius, of whom we have long since heard the name, and he woud yield this very Throne to a wife man: no doubt therefore but he woud send you to India, every one with his Camel. As for me, I make you my Guest, and give you leave (showing him a great Treasure of Gold) to take of this what you please, not only once, but ten times over. Now Apollonius refusing his Money, the Governour said unto him, Nevertheless you shall accept this Kessel of [3] Babylonish Wine, whereof the King himself dath drink to the ten Governours. You shall like wife take these pieces of scap'd Pork, and Goat, together with Flowers, Bread, and whatsoever provision else you please: for in the greatest part of your Journey you will meet with none but small Villages, wherein good accommodation is not to be had. The Governour had no sooner utter'd these words, but he repov'd himself, saying, How extremely have I been mistaken, to entertain a man that neither eateth of living Creatures, nor drinketh Wine so absurdly and clownishly. To which Apollonius reply'd, Notwithstanding my Diet is slender, yet, Sir, you may feast me with Bread and Fruits. That (said he) I woud willingly do, for I will present you with leaven'd Bread, and great yellow Dates, together with all sorts of the best Herbs that the Gardens of Tigris produce. But those Herbs and [4] Fruits (said Apollonius) are sweeter to me that grow wild of their own accord, than those that are forc'd and produc'd by Art. Those Herbs (reply'd the Governour) are indeed the sweeter: but our ground about Babylon being full of [5] Wormwood, brings them forth unpleasant and bitter. Wherefore he accepted of such Herbs as the Governour proffer'd him, and at parting said unto him, Oh thou good man, be not only courteous at the end, but also in the beginning: implicitly upbraiding him with the Torments that he had before threatn'd; as also, for the other [6] Barbarous Language he at first receiv'd from him.

Illustrations on Chap. 15.

[1] Ctesiphon, a Town of Assyria lying upon the Shore of Tigris, and built by the Persians, where in the Winters their Kings used to spend some time, by reason of the Temperateness of that Air. *Pliny* (lib. 6. 26.) writes, that Ctesiphon was the head City of the Babylonish Empire. Also *Ammianus Marcellinus*, reckoning up the three most famous Cities of Assyria, mentions this as one of them, *viz. Babylon, Seleucia, and Ctesiphon*, lib. 23.

[2] Vardanes, or Vardanes, was the Son of Artabanus, whose Story we read in *Tacitus* his Annals, lib. 6. & lib. 11. Artabanus dying, left behind him several Children, *viz. Arsaces, Darius, Bardanes, Gotarzes, Orodes, Volageses, Pacores, and Tiridates*, besides one Daughter whereof we have no farther mention. Now *Arsaces* having the Government of Armenia given him by his Father, was there kill'd by his own Subjects, being suborn'd so to do by *Antistates* and *Pharasman*, two Princes of Spain. *Darius* was sent in Hostage to Rome, to the Emperor *Vitellius*; whereupon the child Son *Bardanes*, (of whom *Philostratus* here speaks) came to the Crown by his Fathers Will, by reason of his two elder Brothers misfortune, which happen'd to them during *Bardanes*'s Life. Of his Wars you may see an account at large in *Tacitus*, as also of his unlucky death.

[3] Baby-

[3] *Babylonish Wine*: *Serabo* (lib. 16.) speaking of the fertility of the Province of *Babylon*, says, that this Country produces greater store of Corn than any other, in so much that it is said to render 300 for one; and for all other necessaries requisite to the subsistence of man, their Palms supply them with; as Wine, Honey, Vinegar, and Cloathing, which they extract from the Palm-Tree; together with Nuts, which serve their Smiths and such as make use of Fire, instead of Coals: also these Nuts being keep'd in Water, serve to fatten their Sheep and Oxen. *Pliny* (lib. 14.) writes, that all the East used no other Wines but what are made of Palms. *Athenians* (lib. 14. ch. 26.) saith, that the *Persian* Kings used only to drink the *Calpurnian* Wine, which (as *Polidonius* affirms) grew only in *Damascus* of *Syria*, for that the *Persians* had there planted Vines. He that would know more of this Subject, let him peruse *Pliny's* 14th Book, as also *Athenians*, wherein you may find all the several sorts of Wine extant in the World, together with their original growth and encrease.

[4] *Those Fruits are sweeter that grow wild*: *Apollonius* esteem'd them so, as admiring the simple works of God and Nature, beyond all the Art and improvement of Man. How much sweeter are the wild Notes of the Nightingale, than any Artificial ones which we teach our tame Birds? How much more beautiful are the colours of the Rainbow, than any we can imitate; and we find by daily experience, how much sweeter many of our Fruits are which grow of their own accord, than such as we nurse up with our hot Beds in Gardens.

[5] *Wormwood* is call'd in Greek *ἀσθίνει*, *quasi* *ἀσθίνει*, *imporabile*, *ob* *amaritudinem*; *vel* *ingustabile*, *quia* *illud non tangunt animalia in Depascendis herbis*. *Dioscorides* calleth it *βασάνου*, *à* *profundo* *amare*. *Dioscorides* and *Galen* make mention but of three sorts of Wormwood; the one a common sort, well known by all men, whereof the best grows in *Pontus* and *Cappadocia*; the other Sea-wormwood, or *Scrippium*; and the third *Santonium*, of the Country beyond the *Alpes* in *France*. Nevertheless, there hath since been found out many Herbs accounted to be kinds or sorts of them, both for their likeness of Face, and Virtues. *Asfuntium vulgare*, or the common Wormwood, is of an heating and binding property; it purgeth Cholera that cleaveth to the Stomach or Belly. But of this see more in *Parkinson's Theatrum Botanicum*, Tribe 1. ch. 36. also *Pliny* lib. 27. ch. 7.

[6] *Barbarous Language*: *Charron* (who is but an imitator of *Montaigne*, wearing his Thoughts at second hand) tells us, (in his Treatise of Wisdom) that Speech is the interpreter and image of the Soul, *animi index & Speculum*, the Messenger of the heart, the Gate whereby all that is within issueth forth; in so much that an ancient Philosopher said once to a Child, *Speak, that I may see thee*; that is to say, the inside of thee. As Vessels are known whether they be broken or whole, full or empty, by the sound, and Metals by the touch; so Man by the sound of his Tongue, or Speech. Of all the visible parts of the Body which shew themselves outward, that which is nearest the Heart is the Tongue, by the root thereof; so that which comes nearest unto our Thought, is our Speech: for from the abundance of the heart, the mouth speaketh. Life and Death are in the power of the Tongue: so that there is nothing better, and nothing worse than the Tongue. Hearing and Speech are the two Gates whereby the Soul does traffick; at the one all things enter in, and at the other all go forth. But Hearing is the first Gate, through which all must first pass; for there can nothing come forth of the Soul; but that which first entrench: and therefore he that by Nature is born deaf, the same is likewise dumb. Now from the communication of these two, as from the stroke of two Flints or Irons together, there comes forth the sacred Fire of Truth. The Tongue, like other benefits of Nature, is bestow'd upon us as a singular blessing; yet nevertheless, as with those Legs which are given us to walk about our necessary occasions, we may leap into a River, or off from a Steeple; or with those Hands which are lent us by providence for our defence and service, we may cut our own Throats; so likewise our Tongues, though an eminent gift of Nature, may (if irregularly managed) prove our destruction; as I have already shew'd in the 12th Chapter of this Book. A man's wit should serve rather for a Buckler to defend himself by a handson reply, than a Sword to wound others, though with never so facetious a Reproach; remembering, that a word cuts deeper than a sharper weapon, and the wound it makes is longer in curing. A sudden blow is the

effect

effect of an inconsiderate Passion; but a disgraceful Speech, is the result of a low and base esteem sett'd of the party in your Heart: Therefore nothing blows up Anger into mischief, like Bitterness of words, especially if they be aculeate and proper; for *communis maledicta* are little resented. No sharp expressions are so much allow'd of, as smart Repartees, which being both *ex tempore*, and on the defensive part, are not only pardonable, but commendable: wherefore all applauded that Nobleman, who being given the Lye by a Physician, told him he had rather take that of him, than Physick. I must confess there is nothing for the which I have a greater aversion, than foul words, in so much that I can sooner Study with twenty Drums beating about my ears, than with two people a Scolding; for not only the noise, but also the curiosity to hear what they say, too much commands my attention, and that out of an opinion I have, that there is not so much Truth spoken any where, as at *Billinggate*, when the Orange-wench calls one another Whore, Thief, &c. 'Tis the same reason induces me to peruse those Polemical Books, which are written in a more refined *Billinggate* Dialect, such as the *Friendly Debate* its several Parts, the Books in Answer to Mr. *Hobbs*, *Marvel's* and *Parker's* several Contests, as the *Rehearsal Transpos'd*, &c. in all which, an impartial Reader may discover the several Rogueries (if there be any) of each Sect; whose Pastors (though all Christians) agree in no one Article so Catholically, as in that of paying them Tithes. We have a saying, that when Knaves fall out, honest men come to their Goods; and so likewise in these clamorous and verbal accusations, when one Sect upbraids another Folly, a wife man discerning the Folly of both, comes to the knowledge of Truth.

CHAP. XVI.

Of a huge Lyoneß slain by Huntsmen, and of eight Whelps found in her Womb; also what is reported concerning the Birth of Lyons: Likewise Apollonius's Prediction from the Lyoneß and her Whelps: Also of the eight Birds and their Dam that were devour'd by a Dragon in Aulis.

They had not travell'd above twenty Furlongs, before they light on a Lyoneß slain in hunting; the Beast was of so vast a proportion, as they had never seen before. There was a great Ontcry of [1] Huntsmen about her, as well as of others, who from the neighbouring Villages flockt in, as seeing some wonderful thing in the Beast: And there was indeed a strange thing; for her Belly being ript open, they found eight Whelps in her Womb. Now it is reported, that a [2] Lyoneß bringeth forth in six months, and that but thrice in all her life: At the first time, three Whelps; at the second, two; and at the third, one; which last is (I suppose) more big and fierce than ordinary. For we must not give credit to * them who say, that when the Whelps are grown to perfection, they tear the Womb of their Dam, and so come forth: for that which doth breed, and that which is bred, seem naturally to be serviceable to one another, for the conservation of their kind. Apollonius therefore casting his eyes upon the Beast, and with-holding his speech a long time, at last said, O *Damis*, the time of our sojourning with the King will be a year and eight months; for neither will he let us go sooner, neither will it be easie for us to depart sooner: and this I conjecture from the number of the Whelps, each of which signifieth a month, and the Lyoneß her self a whole year; for perfect things are to be compared with things that are perfect. But what will the [3] Sparrows in Homer say to this, (answer'd *Damis*) whom, being eight in number, the Dragon devour'd,

*Pliny, and Herodotus.

devoured, taking also the Dam for the ninth? which [4] Calchas interpreted to signify the nine years that Troy should be besieged. Look to it therefore, lest (according to the determination of Homer and Calchas) our residence be prolonged for nine years. Whereunto Apollonius reply'd, Homer did rightly compare the eight Birds when they were hatch'd unto years; but why therefore should I liken unto years such imperfect Beasts as were not yet born, and perhaps would never have been born? for such things as thwart the course of Nature, are either never brought forth, or if they be, do soon perish. But confide in what I have said, and let us be upon the march, making hereafter our prayers to the Gods, who shew us these things.

Illustrations on Chap. 16.

[1] **H**untsmen: That Hunting is a Princely Recreation, we find by the Testimony of Cyrus, Alexander, and all other Princes, both ancient and modern, who have used it. Also that this Pastime is of great use and advantage to all Princes that follow it, we have the Judgment of that wise Florentine, Machiavil, who says, (in his Prince, ch. 14.) A Prince ought to inure himself to Sports, and by Hunting, Hawking, or such like Recreations, accustom his Body to hardship, hunger, and thirst; also at the same time inform himself of the Coasts and Situation of the Country, &c. Hunting (saith a modern Author) is a Recreation commendable not only for Kings and Princes, but likewise for private Gentlemen: And as it is a noble and healthy Pastime, so it is a thing which hath been highly prized in all Ages; for that it trains up youth to the use of manly Exercises in their ripper age, being encouraged thereto by the pleasure they take in pursuing either the generous Lyon, the stately red or fallow Deer, the wild Boar, the cunning Otter, the crafty Fox, or the fearful Hare. This Exercise neither remits the mind to sloth, softness, or effeminacy, nor (if used with moderation) doth it yet harden it to inhumanity. It is no small advantage to be inured to bear hunger, thirst, and weariness, from our Childhood; to take up a timely habit of quitting ones Bed early; and loving to sit well and safe upon a Horse. What innocent and natural delights are they, when we see the day breaking forth with those Blushes and Roses, which Poets and writers of Romances only paint, but the Huntsman truly courts? When he heareth the chirping of small Birds searching their dewy boughs? When he draws in the fragrant and coolness of the Air? How jolly is his spirit, when he suffers it to be transported with the winding of Horns, and noise of Hounds, which leap up and play round about him? Nothing doth more recreate the Mind, strengthen the Limbs, whet the Stomach, and clear up the Spirit when it is heavy, dull, and overcast with gloomy cares, than Hunting. Mr. Osborn is an enemy to this Sport, who from Sir Philip Sidney's example, next to Hunting likes Hawking the worst. As also the learned Cornelius Agrippa, who (in his Satyrical Invektives) saith, Hunting is a most detestable Recreation, a vain Exercise, unprosperous and unhappy Sport, with so much labour and watching night and day to rage and make War against the poor Beasts; a Pastime cruel, and altogether tragical, chiefly delighting in blood and death. And therefore from the beginning it was ever esteem'd the chief Exercise of the worst of men; for Cain, Lamech, Nimrod, Esau, and Ishmael, are reported in Scripture to be mighty Hunters: Nor do we read of any one in the New Testament that was given to Hunting; nor of any Nations that were greatly addicted to that Sport, unless the Ishmaelites, Idumeans, and other people that did not know God. Hunting was the first original of Tyranny, which cannot find a fitter Author, than such an one, as by continual sporting himself in Blood and Murder, has learn'd to despise God and Nature. The Persian Kings however esteem'd it as an imitation of warlike Exercises: For Hunting hath in it self something fierce and cruel, while the poor Beast overcome at length by the Dogs, becomes a spectacle of delight, in having its blood shed, and bowels torn out; at which the barbarous Hunter laughs, whilst the foe Beast routed with an Army of Dogs, or entangled in a Toyl, is carried home by the triumphant Huntsman, with a great troop at his heels, where the fatal prey is cut up in bloody terms of Art, other than which it is not lawful to use. A strange madness of such kind of men, where they themselves casting off their humanity, become Beasts, when

when by perverting of their manners, like Aileen, they are changed into irrational Creatures. Now the Inventors of this fatal Exercise are said to be the Thebans, a Nation famous for Fraud, Theft; Perjury, and Incest; from whence the practice thereof was transmitted to the Phrygians, a Nation equally abominable, foolish and vain, which therefore the Athenians and Lacedemonians had in great contempt. Afterwards when the Athenians had repeal'd their Law against Hunting, and that the exercise was admitted publicly among 'em, then was the City of Athens first taken; which makes me wonder to find Hunting so much commended by Plato Prince of the Academicks; unless the Event, honesty of the Invention, or Necessity should be the occasions of its commendations: Thus Meleager slew the Caledonian Boar, not for his own pleasure, but to free his Country from a common mischief: and so likewise Romulus hunted Deer, not for pleasure sake, but to get food; Agrip. Van. ch. 77. Thus much Agrippa produces against Hunting, which in my opinion he did, rather to shew his wit in inveighing against that which is generally approved of, than for any other reason. I have my self been sometimes Master of a Pack of Hounds, and although I must acknowledge that had its inconveniences, (which all other things have) yet the good doth far exceed the evil of it; and the only thing which makes this exercise so little esteem'd of in Books, is, for that the Learned (who are the chief Authors of our publick Writings) have seldom had leisure to be acquainted with this Recreation. As for my self, (who profess not to be one of those, and who never laid Pen to Paper, but for want of something else to do) I have ever found the advantage of Hunting, far to exceed the inconveniences of it: it is true, the expence and ill company may in some measure be objected, yet a prudent man may so manage himself, as not to be incommenced with either. Rising early is troublesome, but yet 'tis wholesome; and, provided the young Bride suffers not for it,

(manet sub Jove frigidus
Venator tenera conjugis immemor. Hor. lib. 1. Od. x.)

not to be discommended. A speculative man, may observe in Hunting many things not unworthy his contemplation: as the natural instinct of Enmity and Cunning, whereby one Beast (being as it were confederate with Man, by whom he is maintain'd) serves him in his designs upon others: The perfect scent and smell of the Hound, who never leaves it, but follows it through innumerable changes and varieties, even over the Water, and into the very Earth. Again, how soon will the Hound fix his eye on the best and fattest Buck of the Herd, single him out, and follow only him through a whole Herd of Rascall Deer, without changing, and not leaving him till he kills him. The wonderful knowledge of Dogs, who coming to three several ways, shall try two of them, when not finding the scent there, shall betake themselves to the third, without laying their Noses to the ground: as if they argued within themselves, since he is not here, nor here; he must be there. Moreover, the docibleness of Dogs is as admirable as their understanding; for as a right Huntsman knows the Language of his Hounds, so do they know his: also the meaning of their own kind, as perfectly as we can distinguish the Voices of our Friends and Acquaintance, from Strangers. When an old Stanch Dog cries it, how will all the others run in to him; whereas if a young Whelp that is newly enter'd doth the like, the others will take no notice of it. Again, how satisfy'd is a curious mind to observe the Game fly before him, and after it hath withdrawn is self from sight, to see the whole Line where it hath pass'd over, with all the doublings and cross-work which the amazed Beast hath made, recover'd again, by the intelligence of the Dogs. Neither is it less curious to observe the several passions of the Huntsmen, when one for singling a fat Buck out of the Herd, values himself upon his Horsemanship; another for closing in with the Deer when he is at Bay, for his Valour in slaying the Hounds; a third by unkennelling a Fox in a brake of Bushes, tells you but for him you had gone without sport that day; a fourth, by hunting the Foal, boasts that you had lost the Hare if he had not follow'd her; a fifth, to shew his great learning in finding a Hare, reproves you for not riding abreast, and at an equal distance; then the Huntsman, with his green Coat, and that by his side which belongs to many a greater persons head, shews his extraordinary skill, in reproving you with much violence for riding upon the Dogs; as also, having rated a Dog, tells you they had gone away with a wrong Game, and not he rid hard

Εἶδ' ἐφάνη μέγα σῆμα δράκον ἐπὶ ῥῶται δαφνοῖς
 Σμερδαλίῳ, ἢ ῥ' αὐτῷ Ὀλύμπιῳ· τίς φάος ῥ',
 Βομήν ὑπαίτας, πρὸς ῥα παλατῶντων ὄρον.
 Εἶδ' αὖ δ' ἔσαν ῥυδαῖο μενοῖ, κίπτα, τίνα,
 Ὄζω ἐπ' ἀκροτάτῳ, πεπλοῖσι, καυπεπῆ-
 Ὀκλῶ. ἀπὸρ μήτηρ δαῖτα λῶ ἢ τένα τίνα,
 Εἶδ' ὅγα τὸς ἐλευαὶ κελύδεσι πετρώνται.
 Μήτηρ δ' ἀμφοτέρῳ πῶδ' ἐρμῶν φίλα τίνα.
 Τῶ δ' ἐλευξαρδῷ· Πέρυ· ῥα βαν ἀμφιαχρία
 Αὐτὰρ ἐπεὶ ῥ' τέκν' ἐφαγα ῥυδαῖο καὶ αὐτῶ
 Τὸν μὲν ἀελχλὸν δῖκεν Θεός, ὅσπερ ἐβλεψε.
 Λᾶαν δ' μὲν ἔθηκε κέρην παῖς ἀνιολομήτω.
 Ἡμεῖς δ' ἐκώπης δαυμῆζορῳ οἶον ἐπύρην
 Ὡς οὖν δεινὰ πύλωρε Θεὸν εἰσιλδ' ἐκαστόμβας,
 Κάλχας δ' αὐτῶν ἐπῆται· Διοπρεπῆαν ἀνέβρε,
 Τίμ' ἀνεῷ ἐχέμεθα κερήκεμῳίτες Ἀχαιοί;
 Ἡμεῖς μὲν τὸ δ' ἐβλεψε τίνας μέγα μῆλ' ἐλαί Ζεὺς,
 Ὁ ψῆμον, ἐπὶ λῆσον, οὐ κλέ· ἐπὶ ὀλῆται.
 Ὡς ἔτ· ῥ' τέκν' ἐφαγα ῥυδαῖο καὶ αὐτῶ,
 Ὀκλῶ, ἀπὸρ μήτηρ δαῖτα λῶ, ἢ τένα τίνα
 Ὡς ἡμεῖς ποσὺτ' ἐπα· πολεμῆζορῳ αὐδῶ,
 Τῷ δακτύλῳ ῥ' πύλιν ἀρπασμῷ ευραγμῶν.

Thus rendered by the Translator :

Illic apparuit magnum signum, draco dorso sanguineus,
 Horribilis quem ipse Olympius misit in Lucem,
 Quum ex altari profusisset ad Platanum porrexisset :
 Ibi erant Passeris pulli, parvi filii
 Ramo in extremo sub solis volitantes,
 Oïto : sed mater nona erat, quæ peperit filios.
 Ibi ille hos miserabiliter comedit fridentes :
 Mater autem circumvolabat lugens dilectos filios :
 Hanc circum altus ala prebendis circum-clamantem.
 Sed postquam filios devoravit passeris & ipsam,
 Hunc quidem clarum fecit Deus qui ostendit :
 Lupidem enim ipsum fecit Saturni filius versuti.
 Nos autem stantes admirabamur quod factum erat :
 Ut igitur terribilia portenta deorum subire hecatombæ :
 Calchas autem statim postea vaticinans dixit,
 Cur multi falli estis comati Achivi?
 Nobis quidem hoc ostendit signum magnæ prudens Jupiter :
 Serum, quid tarde percipitur, cuius gloria nunquam peribit.
 Ut hic filios devoravit passeris & ipsam,
 Oïto, sed mater nona erat, quæ peperit filios :
 Sic nos tot annos bellabimur hic :
 Decimo autem civitatem capiemus lativiam.
 Ille sic interpretatur : hæc jam nunc omnia perficiuntur. Hom. II. 2 :

[4] Calchas interpreted : This Calchas, a Grecian, (the Son of Thestor, and therefore call'd by the Poets Thestorides) was a wife and experienced Soothsayer, whose counsel the Greeks follow'd in all their Exploits against the Trojans. When the Grecian Navy was detain'd in Aulis by tempestuous Weather, occasion'd (as they feigned) through the indignation of Diana, he taught Agamemnon how to pacify that Goddess. Also from the foremention'd Prediction of the Sparrows, he shew'd them that the Siege of Troy would last ten years before the City would be taken. Afterwards the Pestilence raging

amongst

amongst the Army, he shew'd them how to stop it, by appeasing the anger of Apollo, in sending home Hippodamia to her Father Chryses, who was one of Apollo's Priests; and from whom Agamemnon had taken her by violence, to revenge himself upon Achilles. This Calchas is said to have died for grief; in what he was overcome by Mopsus in his own Art of Divination : for that after the taking of Troy, he travelling with Amphibolus towards Colophon, (a City of Greece) out of a desire to visit the Temple of Apollo, happen'd to fall into the company of one Mopsus, a famous Augur; who questioning Calchas how many Figs such a wild Fig-tree might bring forth, he stood mute, as not being able to give him an Answer; whereas Mopsus, without any hesitation, told him the certain number, not miscounting one; which is thus mention'd in Hesiod :

Θαῦμα ἔγωγε· θυμὸν, ἐρίβω· ὅσ' ὀδυνῶ.
 Οὐτ' ἔχει, μέγας περ ἐγὼ· εἰ ποῖς δ' αἶψ' ἀρῶμαι;
 Quos proffus hac fides habet miror, licet illa
 Parva sit : an numerum posses mihi dicere, vorum?

Respondit autem illo tacente :

Μύθοι εἰσιν ἀρῶμαι· ἀπὸρ μὲν γὰρ μαδίμην.
 Εἰς δὲ περὶ μέδεις, ἢ ἀπὸ λυγρῶν ἐκ δαΐμων.
 Ὡς φάτο, καὶ σπὴν ἀρῶμος εἰδὼ μέτρα.
 Καὶ τότε ῥ' ἐχέχεν· ὕπνῳ· δακτύλῳ κελύφην.
 Mille quidem decies numero : mensura medimni est.
 At superest unus, quod non percurrere possit.
 Sic ait, est numerus voris hinc compertus eorum.
 Calchanti eterno clausit mors lumina somno.

Concerning this, see Hom. Iliad. lib. 1. Virgil. Æn. lib. 1. Hesiod. & Natalis Comes Mythol.

CHAP. XVII.

The Dream of Apollonius in Cissia, with the Interpretation thereof. Also the History of the Eretrians; and the Epistle of Apollonius to the Clazomenian Sophister. Likewise how the Eretrians came out of Eubœa into Media; and what Apollonius said whilst he repaired their Sepulchres : together with his Request to the King in behalf of the Eretrians.

Being now come into the Country of [1] Cissia, and near unto Babylon, he receiv'd from God in a dream a Vision to this purpose : Certain Fishes being driven ashore, and lying panting on the ground, seem'd to complain like Men, lamenting that they had come from their proper habitation. They also seem'd to implore a Dolphin, swimming hard by the Land, to help them, being as fit objects of pity, as men bewailing themselves in a strange Country. Now Apollonius being nothing terrified at this Vision, consider'd with himself what it might signify. Nevertheless, intending to frighten Damis, for as much as he knew him to be timorous, he related the Vision to him, and made as though he himself was afraid of what he had seen, as ominous. Whereupon Damis, as if he had seen the same things himself, cry'd out, and dissuaded Apollonius from going any farther; saying, Let us beware lest we our selves (like the Fishes) being cast out from our own Country, should suffer much hardship, and utter many sad complaints in a Foreign Land,

Land, when falling into inextricable distress, should at length extend our supplicant hands to some King or Potentate, who might slight us, as the Dolphin did the Fishes. Whereat Apollonius smiling, said, You are no right Philosopher, being afraid of such things as these: therefore [2] I will turn Prophet, and explain what this dream portends. The [3] Eretrians inhabit this Country call'd Cissia, being formerly transplanted by [4] Darius out of [5] Eubœa into these parts, almost 500 years ago: And these, like the Fishes in the dream, are said to lament and moan at their Captivity, being all (as it were) taken in a Net; Thence the Gods seem to enjoy me, in as much as I am come into these parts, to take care of them so far as I am able. And perhaps the Souls of those Greeks who lost their Lives in these parts, may by a certain destiny have drawn me hither for the benefit of the Country. Wherefore let us a little go aside out of our way, and enquire for that Well, by which they only inhabit: For they say it is mixed with Bitumen, Water, and Oyl; so that if any one drawing Liquor from thence, poureth out the same, they separate and may be discern'd severally. Now that Apollonius came into Cissia, he himself testifieth in his Letter to the [6] Clazomenian [7] Sophist: For Apollonius was so kind and desirous of commendation, that so soon as he had seen this, he gave an account thereof to the Sophist, as also what he had done for the sake of the Inhabitants, exhorting him through the whole Epistle to take pity of the Eretrians, and that when ever it happen'd that he spoke in their behalf, he would not forbear to shed tears for them. And herewith agreeth that which Damis wrote concerning the Eretrians; for they dwell in the Kingdom of the Medes, not farther from Babylon then an able Footman can travel in one day. The Country hath no Cities, for Cissia is all Villages; There are also a sort of the [8] Nomades dwelling amongst them, who live almost continually on Horse-back: but the Village of the Eretrians is situated in the middle of the Country, encompass'd with Ditches cut out of the Rivers, which they are said to have cast up about the Town instead of Walls, to secure them from the incursion of Barbarians. The Country is full of Bituminous Waters, wherefore Plants do not well prosper there; neither are the Inhabitants long-liv'd: for Waters tainted with Bitumen, infect the Entrails. They are nourish'd chiefly by a certain Hill near the Village, which being rais'd up above the other Land, they sow, and esteem good Ground. The Natives report they have heard how above 780 of the Eretrians were taken Prisoners, not being all fit to bear Arms, also for that amongst them there were Women, Old men, and I suppose some Children: for a great part of the Eretrians had fled to [9] Caphareus, and the mountainous parts of Eubœa; but about 400 men, and 10 women, made their escape in Ships; whereas the rest (beginning from Ionia and Lydia) did all perish, being driven into the upper parts. But their Hill giving them opportunity for the digging of Stone, and many of them being skilful in the hewing of Stones, they erected Temples after the Greek fashion, together with a [10] Forum, suitable to the condition of the place. They likewise set up Altars, two to Darius, one to [11] Xerxes, and several to [12] Darius. They lived after their Captivity unto the time of Darius, above 88 years. They write their Letters, as also the inscriptions upon their ancient Monuments, in Greek Letters, which Epitaphs seldom contain any more than this, Here lyeth such a one, the Son of such a one: The Letters are Greek, but they say they never saw such before. They reported likewise that Ships were engraven on the Tombs, according as every one had lived in Eubœa, either as Ferryman, or Fisher for Purple, or of some other Sea-faring employment. They also relate, that there is an Elegie written upon the Sepulchre of the Mariners and Pilots:

We

We who th' Egean Sea did coast ere while,
Lye now entomb'd i'th' midst of Ecbatane:
Farewell Eretria, our once famous Soil,
Farewell to Neighbouring Athens, and the Main.

Furthermore Damis says, that Apollonius with his own hands repair'd and shut up those Sepulchres which were decayed; also that he made such Libations and Offerings as were accustomed, excepting that he would kill nothing, nor make any expiation. That he shed Tears, and being fill'd with an inward impulse, express'd himself thus: O ye Eretrians, who were brought hither by the appointment of Fortune, though ye be far removed from your Native Country, yet wanted ye not Burial: whereas those that cast you hither, perished about your Island, lying ten years after you Unburied; for the Gods declare what hath been done in hollow Eubœa. Again, Apollonius in the end of the Epistle which he wrote to the Sophist, saith, I being yet but a young man, have nevertheless taken care of your Eretrians, and have afforded them what help I was able, both to the living and to the dead. But in what manner did he assist the Living? even thus: When the Eretrians had sown the Hill, (whereof I spake before) the Barbarians adjacent coming upon them about Harvest time, used to prey upon the ripe Corn: whereby the Eretrians were likely to perish with hunger, whilst they had labour'd for other men: Thereupon Apollonius made a good motion to the King when he came into his presence, that he would grant to the Eretrians the sole use of the Hill.

Illustrations on Chap. 17.

[1] *Cissia*; Strabo (lib. 15.) gives this name to all the Country of *Susa*, deriving its name from *Æschylus* the Mother of *Memnon*, who was called *Cissia*. Yet nevertheless that part of *Susa* wherein is the Persian Gulph, and part of the Red-Sea, may most properly be call'd *Cissia*, or *Cassia*, and which at present is named *Chusistan*.

[2] *I will turn Prophet, and explain what this Dream portends*; Notwithstanding, as St. Paul writes, Humane wisdom is foolishness before God, yet the impudence of some is so great, that they will presume to penetrate into the most secret Councils of Heaven: Nor can any thing less than, *I am that I am*, deliver'd by God himself, give a stop to the audacious progress of their curiosity; for because the Omnipotent Being can inspire whom he pleases with this Spirit of Prophecy, as we see he really did the Writers of Holy Writ; therefore upon all occasions, to satiate our own turns, we set up for an equal knowledge with them, and from the two Spirits of Impudence and Dishonesty, assume to our selves the pretended power of expounding Dreams, interpreting Visions, Predictions of things to come, and the like: from hence arose those many Prophets among the Heathens, such as *Calchas*, *Mopsus*, *Tiresias*, *Helena*, *Cassandra*, *Polybus*, *Amphiarus*, *Corinthus*, *Epimenides*, *Socrates*, *Anaximander*, *Diogenes*, and *Galanus* the *Indian*; also the *Magi* among the *Persians*, *Brachmans* among the *Indians*, *Gymnosophists* among the *Æthiopians*, *Druids* among the *Gauls*, and *Sybil* among the *Romans*: nay and one that lived but the other day; in comparison of any of these, viz. *Nostredame*, whose Prophecies of the Siring of *London*, and of the late Kings untimely death, are no whit inferior to any thing deliver'd by the Ancients: But with what certainty or credit could these pretend to Prophecy, when (as *Cornelius Atrippa* observes) the Writers of Holy Writ, notwithstanding they were fill'd with the Holy Ghost, did sometimes stray from the Truth; which they did not willingly, but through Humane frailty: Thus *Moses* fail'd in telling the people he would bring them out of *Egypt*, and carry them into the Land of *Canaan*; for though he brought them out of *Egypt*, yet did he not bring them into the Land of Promise. *Ponap* fail'd in predicting the destruction of *Ninive* within forty days; intended; but delay'd. *Elijah* fail'd in foretelling many things to come to pass in

in the days of *Abah*, which yet were not fulfill'd till after his death. *Isaiah* fail'd in foretelling the death of *Hezekiah* the next day, when his life was prolonged 15 years afterwards. Many other Prophets also failed, and their predictions are found either not to have come to pass at all, or else to have been suspended. Amongst 400 Prophets of whom the King of *Israel* asked counsel concerning the War he made against *Ramoth-Gilead*, only *Micaiah* was a true one. The Prophet that was sent to Prophecy against the Altar set up by *Jeroboam*, (though a true Prophet, and that by two miracles done in his presence appears to be sent from God) was yet deceiv'd by another Old Prophet, that persuaded him as from the mouth of God, to eat and drink with him. So that if one Prophet deceive another, what way is there of knowing the Will of God, but by Reason? The Apostles and Evangelists also fail'd: *Peter* fail'd, when he was reprehended by *St. Paul* for telling a Lye craftily. *Matthew* also fail'd, when he wrote, that *Christ* was not dead till the Lance had pierced his side. From whence it follows, that all Prophets and Writers in some things seem to fail and erre, according to the Scripture which saith, *all men are Lyars*. Now the occasion of this failing may be, for that the Holy Spirit did sometimes leave them: This Spirit was sometimes with *Moses*, but when he struck the Rock, it was departed; it was with *Aaron*, but departed when he made the Calf; it was with *Abraham* their Sister, but not when the murmur'd against *Moses*; and so likewise was it with *Saul*, *David*, *Solomon*, *Isaiah*, &c. but rested not constantly with them. Neither are Prophets always Prophets, or Seers, or Foretellers of things to come; nor is Prophecy a continual habit, but a Gift, Passion, or transient Spirit. The Prophecies in the Old Testament concerning the coming of a *Messias*, are certainly more exactly and truly fulfill'd in the Birth, Life, and Death of our Saviour *Christ*, than ever any Prophecies or Predictions were: yet the *Jews* do most impiously object against them. Some of their Manuscripts I have now by me, amongst which there is one of so remarkable a subject, that I thought fitting here to insert it; it being a Dialogue between a *Turk* and a *Jew*, where the *Turk* (invading that Province which of right belongs only to the Christians) doth in a very extravagant manner attempt to prove his Prophet *Mahomet* to be the true and only *Messias* prophecied of in the Old Testament, whilst the *Jew* opposes it out of the same, as follows.

Turk. The last time we discours'd together upon Religion, I remember you put a Question to me, What I thought of the coming of the *Messias*? whereupon my Answer was, That I thought him already come.

Jew. You did so; and I likewise call to mind, how that at the same time I ask'd you, In whom that Prophecy was fulfill'd? and you reply'd, In *Mahomet*: after which we were immediately interrupted, therefore now proceed with your Argument.

Turk. The chief Arguments I shall produce, are the ancient *Hebrew* Prophecies, contain'd in the Old Testament. And of them, we will first begin with that of *Deut. 13. 4*; where *Moses* bids them hearken unto the Prophet whom the Lord their God should raise up unto them from amongst their Brethren: whereby *Mahomet* seems to be pointed at, according to my apprehension.

Jew. I cannot allow of that: For first, although it is a sin not to hearken to God's voice, yet doth it not therefore follow, that they were to listen to every one that pretended himself a Prophet, since Experience taught, that there arose up many false Prophets amongst them. Secondly, To believe that *Moses* promised *Mahomet*, as the only Prophet to whom they should hearken, is without any grounds from *Moses*'s words, and rather a subversion of them, as will appear, if we consider the end for which *Moses* said, a new Prophet would come; also if we examine the Directions he gave them to know if the Prophet spake in the Lord's Name, or presumptuously. First, For the end of this Prophet's coming, *Moses* knowing they desired God himself might not speak to them, told them, that God would raise up a Prophet, putting his words into his mouth, and he shall speak to you, viz. direct you in the right way, and tell you of your sins. Secondly, This Prophet should be from amongst them, which we are no where told that *Mahomet* was; and if (as some *Arabick* Historians write) his Mother was a *Jew*, yet that doth not argue his Father of the same Tribe, since ever after the Captivity of *Israel* was married amongst Strangers. Thirdly, *Moses* promis'd his people to receive great

"peace

"peace and plenty from the coming of this Prophet, whereupon the Christians so much "hurtle us, when they tell us of *Augustus*'s peaceable Reign during *Christ*'s abode upon "Earth; but for *Mahomet*'s Doctrine is supported only by the Sword; also there were "never more Frauds, Thefts, Wars, Massacres, Murders, and Bloodshed, known in the "World, than since the first planting of the *Mahometan* Religion: So as *Moses* seem'd rather to point at those Prophets which were raised unto our Forefathers, when they "came into the Land and possid'd it, than at your Prophet *Mahomet*.

Turk. If Murder and Bloodshed are such heavy Crimes, what made you crucifie that "good and holy man *Christ Jesus*?

Jew. Because we have a Law amongst us which says, that if any Prophet teaches "contrary to that Covenant which God hath made with us at Mount *Sinai*, that Prophet shall be stoned to death; for endeavouring to withdraw them from the Lord their "God, *Deut. 13*. Wherefore the *Jews* thought to stone *Jesus* for Blasphemy, that he being a Man made himself God, *John. 10. 33*. For, said they, we have a Law, and by that "Law he ought to die, in that he made himself the Son of God, *John. 10. 36*.

Turk. We have the same Law amongst us; but what made you fallily accuse him before *Pilate* for speaking against *Cesar*, whereof he was innocent?

Jew. Because being under the *Roman* Power, and so unable to exercise our own Government, we could not take away his life for that other offence committed against our Religion, and therefore made use of this device.

Turk. A pious Religion indeed, which (like Popery) regards only the directing your "intentions; so that if the end be good; you care not for the means, though you wade "through innocent Blood to attain it. But to proceed. The Lord God in making a new "Covenant, hath destroyed the old; wherefore though ye were to hearken to *Moses*, and the "Covenants which God made with him at Mount *Sinai*, so long as ye lived in the "Land God gave you to possess; yet notwithstanding you had broken that Covenant, and the Prophet had said in the Name of the Lord, he would make a new Covenant "with you, not according to that which he had made with your Fathers; and therefore "you are now to hearken and walk according to the new, and not to the old; which now "I conceive to be that Covenant which the Lord made by his Prophet *Mahomet*.

Jew. To this we answer, by considering, 1. With whom the Lord will make this new "Covenant. 2. The Covenant it self. 3. The manner of it. And 4. the time when it was "made. But first, with whom the Lord will make this new Covenant. The Prophet "saith, *ch. 31. v. 31*. Behold, the days come, saith the Lord, and I will make a new "Covenant, &c. So as here he promises to make a new Covenant with the House of *Israel* and "Judah, a people to whom he had given his Laws by the hand of *Moses*; but they having "transgress'd those Laws, the Lord had brought evil upon them, and suffer'd them to be "led away captive out of the Land which he had given them: but then God raising up his "Prophet *Jeremiah*, at the time when he did these things to his people, it pleas'd the Lord "to reveal unto *Jeremiah* their Return after 70 years, *ch. 29*. So as this Prophecy seems "only to point at the new Covenant which the Lord design'd to make with them, after "their Return from their 70 years Captivity, *Jer. 30. 3*. Secondly, By considering the "Covenant it self, which was, that God would write his Laws in their hearts, that he "would give them hearts to know him, that they should be his people; and he would be "their God; and this is the Covenant it self which the Prophet foretold the Lord would "make with his people after their Return from Captivity. Thirdly, By considering the "manner and not the matter of this new Covenant, which consists in giving them hearts "capable to receive this Law, eyes to see it, and ears to hear it, so that he never made "them sitting to receive it still now. The 4th and last thing is to consider the time when "the Lord would make this Covenant, which will the better appear, if we observe that "after he had promis'd to write his Laws in their hearts, he gives this Reason for it, because "I will forgive their iniquities, and remember their sins no more: Now the time when "he forgave their iniquities was, when he caus'd them to return from their Captivity, as "his *Exekiel*, *ch. 33. v. 7. ch. 40. 20. Exek. 36. 25*. It was then therefore that the Prophet "said, the Lord would make his new Covenant with them, and write his Laws in their "hearts. From hence we may conclude, that this Prophecy makes no promise of a new "Law, but only of new hearts to receive their old Law, which Prophecy also seems to "have

"have been fulfill'd after their Return from Captivity, and so to have no tendency either to Mahomet, or his Alcoran.

"Turk. Did not the Jews look for a Messiah, or new Prophet, and did not Moses write of him?

"Jew. Some of them did look for a Deliverer, or Saviour, such an one as God had formerly raised up to deliver them out of the hands of their enemies and destroyers, to restore to them their Kingdom again, as they thought their Forefathers and Prophets had testified. Fear thou not, O my servants Israel, for I will save thee from afar, and thy seed from the Land of their Captivity, and Jacob shall return, and shall be in rest, and in quiet, and none shall make him afraid. Though I make a full end of all Nations whither I have scattered thee, yet will I not make a full end of thee, Jer. ch. 30. v. 10, 11. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they call thee an Outcast, v. 17. So that with the Prophet to be here rais'd, was to save them from their enemies, that they being deliver'd, might serve him upon earth without fear, in holiness and righteousness, all the days of their life. Also those Prophecies of Jeremiah do hold forth, that God would raise up to David a righteous Branch, and that a King should reign and prosper, executing justice on the earth, &c. and in his days Judah shall be saved, and Israel dwell safely. None of which was fulfill'd in Mahomet, but all of it was accomplished, when God caused them to return from their Captivity in Babylon into their own Land; for it is said in the next Verse, The days come, saith the Lord, that they shall no more say, the Lord liveth which brought us up, &c. but which led the seed of Jacob out of the North Country, and from all the Countries whither I had driven them, and shall dwell in their own Land. By this we see, that a Saviour and Deliverer they look'd for, but such an one as might deliver them from the hands of their enemies, &c.

"Turk. Did not Moses write of him, when he speaks of that enemy which God put between the Serpent and the Womans seed, saying, that the Womans seed should break the Serpent's head?

"Jew. If you think that Prophecy hath relation to Mahomet, sure it is very far fetched; nor would a reasonable man, (as I conceive) expound it otherwise, than that the Serpent should be in subjection to man, and that there should be a perpetual enmity betwixt them, which should excite the children of men, to endeavour their destruction where-ever they met them. This I conceive to be the sole intent of that Curse upon the Serpent, and no other; and this likewise we see daily put in execution. Nevertheless I have known some ingenious men wonder, why the whole species should be cursed for the Devils assuming their shape upon himself, which was no act nor error of theirs; however the Lord hath done it, and 'tis marvellous in our eyes.

"Turk. The next Text of Scripture which seems to make for Mahomet, is Gen. 22. 17. where in the Oath made to Abraham, when he commanded him to go to the Land of Canaan, as also Isaac and Jacob, ch. 26. 3, 4. ch. 28. 13, 14. it is said, that in their seeds shall all the Nations of the Earth be blessed; which words are thought to point at Mahomet: Also when it is said, Gen. 12. that he should be a blessing, and in him should all the Families of the Earth be blessed: Again, that Abraham (Gen. 18. 18.) should be a great and mighty Nation, &c. which Prophecy seems to mark out the great and large extent of the Mahometan Religion and Empire.

"Jew. In the time that Solomon reign'd over the house of Israel, was the seed of Abraham a great and mighty Nation, 1 Kings 3. 8, 9. So as then it is probable this Oath or promise was fulfill'd, according to the 72. Psal. 17. Again, the same thing was promis'd to Jacob, as you make it appear, not in his seed only, but in him and his seed, &c. To which purpose we read, that Laban was blest for Jacob's sake; and that the Lord blest Porphy's house, and all that he had, for Joseph's sake. And indeed did I not think that this promise of the Nations being blest in Abraham or his seed, had reference to him or his seed, as a mighty Nation, I should conclude that it had been fulfill'd, when there came people from all Countries to buy Corn of Joseph. Now what the blessing was that Abraham's seed should enjoy, see Deut. 28. from the beginning to the 15th. Verse, & also the 33d. Chapter throughout.

"Turk. What say you to that Prophecy in Gen. 49. 10. which says, The Scepter shall not depart from Judah, &c. till Judah come, and to him shall the gathering of the people be? for by Shiloh I understand Mahomet.

"Jew.

"Jew. From what ground you can extort that Interpretation, I understand not; but this I am sure of, that the Table which is said to contain the true signification of the Hebrew, Chaldee, Greek and Latin words, printed in the year, 1608. as indeed all other Expositors, English Shiloh, dissolving, or destruction; and this was Jacob's meaning, viz. that the Government should not depart from Judah, till dissolving come, that is, Destruction, as Balaam afterwards foretold, Numb. 24. 24. for Dissolving and Destruction is on there the same.

"Turk. Well Sir, I find you have made it your business to study these points more than ever I did; therefore not being Book-learned my self, we will (if please you) adjourn this Dispute till the Afternoon, when I will bring with me a learned Christian to enter Combat against you; and if you can convert him, you shall have me into the Bargain. Adieu my dear Rabbi.

Now the Jews (however a credulous people) would never hear a man pretend to prophesy, but did always require a Sign of him: First, Because in so doing, they imitated their faithful Father Abraham, who did the like, as we read, Gen. 15. and Gideon Judg. 6. and Hzekiah, 2 King. 20. Secondly, 'Twas the manner of the Prophets to confirm what they spoke in the Name of the Lord by a Sign, witness Exod. ch. 4. and Exod. ch. 16. 6, 7, 8. the 1. Sam. 10. 2, 3, 4. the 1. King. 13. 3. &c. Thus Moses and Aaron said to the Children of Israel; At Even shall ye know that the Lord hath brought you out of the Land of Egypt, and in the morning shall ye see the glory of the Lord; viz. when the Lord shall give you in the evening Bread to eat, and in the morning Flesh to the full. And this I conceive was the reason why the Jews required a Sign, as 'tis written, Job. 6. when the Jews ask'd him, What Sign he shew'd to prove himself to be sent from God, as the Prophets of old did: saying, Our Fathers did eat Manna in the Wilderness, &c. To set up for a Prophet, the chief thing necessary is a lively strong Fancy and Imagination. They who have the strongest Imagination, are least apt to understand things clearly; as on the contrary, they who have more Understanding, and chiefly esteem that, retain the imaginative power discreetly, as it were with a Bridle, not to confound the Imagination with the Intellect: wherefore they who study to find out the wisdom and knowledge of things Natural and Spiritual, from the Writings of Prophets, are mistaken. All Prophets have express'd things Spiritual by Corporal, making God like our selves, knowing this to be more natural to our Imaginations, for that there is nothing in the Understanding, which is not first in the Senses. Thus we see Michaias makes God sitting; Daniel makes him an old man cloath'd with a white Garment; Moses makes him walk in the Garden in the cool of the Evening, as also ask Adam, Where art thou? Ezekiel makes God a Friar; Those who were with Christ, made the Holy Ghost a Dove; The Apostle made it consist of Fiery Tongues; And last of all St. Paul represents God as a great Light. Spinosa (in his Ingenious Treatise, Theolog. Politic.) observes, that the Signs given of the Prophets, were according to the capacity of each particular Prophet, and therefore they varied in them all, according to their several humours, and temperament of their Bodies. If the Genius of the Prophet was merry and cheerful, his Revelations were always of Peace, Victory, and things that produce Mirth; on the contrary, if he was melancholy and spleenatick, he reveal'd nothing but Wars, Miseries, Pestilences, Overthrows, and the like. Also if the Prophet was a man of Eloquence, he receiv'd the Dictates of God in an elegant style; and so the contrary, if he was uneloquent. The same Rule may likewise be observ'd in their Revelations or Visions: thus if the Prophet had receiv'd a Country Education, his Visions were most of Cows and Oxen; if he was a Soldier, his Visions were of Armies, Wars, Battels, Sieges, and the like; if a Courtier, of Princes, Palaces, &c. As we see to the Magi (whose chief Study is Astrology) was therefore reveal'd the Nativity of Christ, from an imagination of a Star arising in the East, Mat. 11. Now to justify the premises, you may read, that when Moses was angry, God reveal'd unto him that dreadful destruction of the First-born, Exod. 11. 4, 5. When Jeremiah was sad, and troubled with a Tedium vite, he prophesied of the Calamity of the Jews. Also Michaias never foretold any good to Ahab throughout his whole Life, but always evil, whereas other more cheerful Prophets told him otherwise, 2 Chron. 18. 7. Also you may observe how the style of the Prophecies varied, according to the Eloquence of the Prophet that deliver'd them, if you compare the rough style of Ezekiel and Amos; with those eloquent Writings of Ezechiel and Nahum, and so of the

rest. All which being well consider'd, it will soon appear, that God had no peculiar style of expressing himself; but only according to the Learning and Capacity of the Prophet he spoke to.

We find in 1 Kings 22. 19, 20, &c. it is said, that *Micaiah* saw God sitting on his Throne, and all the Host of Heaven standing on his right hand and on his left; and that after debate had concerning *Ahab*, God sent a Lying Spirit into the Prophets of *Ahab*, persuading him to go up to *Ramoth Gilead*, to the intent he might fall and perish there. Upon which, I have heard this wicked Syllogism raised: Whatsoever God commandeth, is good, just, and fit to be done; but God commanded a Lying Spirit, in the manner above-recited; ergo, it is good, just, and fit to be done. Here the *Major* is unquestionably true; but concerning the *Minor*, much may be consider'd. First, whether *Micaiah's* single Testimony concerning this Vision, could bind his Auditors to an undoubted belief thereof, in a point so unusual that no other History can parallel it. Secondly, that this his Testimony, for inducing us to believe that God sat on a Throne, having a right hand and a left, is contrary to the notions we have of Gods Infinity, even by our Divines own confession. Thirdly, that he sent a Lying Spirit in the manner aforesaid; since it seems inconsistent not only with his attribute of Faith, but also of his Goodness. Besides, I conceive my self bound to believe, that God had many other means to destroy *Ahab*, then in such an oblique way as this. I would gladly know therefore, whether the *Minor* may be reputed of equal validity and force with the *Major*, for framing a good Conclusion to this Syllogism? It may be answer'd, That we find (in the Book of *Judges*, ch. 9. 15. & *Isa.* 19. 14.) something to this purpose in the point of Gods employing wicked Spirits: which also will not seem so strange, if we consider, that in some cases God may employ them as his Ministers, for the execution of Justice, as the Prince does his Hangman, for the punishment of Malefactors. But as concerning the particular of *Micaiah's* saying, that he saw God sit on his Throne, and that the Host of Heaven was on his right hand, and on his left, unless it be taken otherwise than in a Literal sense, I hope I may (without offence) so far declare my self, as that I should not easily give the *Minor* in the balance of Reason at least, an equal poize with the certainty of the *Major*, unless our Divines help it out with some Allegorical Interpretation. Especially when I consider'd, that the narrative part of *Micaiah's* Vision (as was said before) depended only on his single Testimony, and seem'd to be approved of no otherwise, than by one single event in the fall of *Ahab*, which in a Battel might yet happen upon many occasions. Others, and particularly the Adversaries of our Faith, will more boldly object, that *Ahab's* Prophets being confident, that the Armies of *Judah* and *Israel* when joyn'd together would get the day, persuaded the King to fight, whilst themselves according to their usual manner, stay'd at home and prayed; and that it was not unlikely that all things might come to pass as they did, without God's sending a lying Spirit into the mouths of *Ahab's* Prophets. And finally, because God had so many ordinary ways to procure *Ahab's* distraction, they would say, that it seems incongruous for the divine Wisdom and Goodness to choose this. For which, and many other Reasons also, if they rejected not the narrative part as improbable, they would however not allow it to go in equal balance with the *Major*. Nevertheless in this, as in all other controverted points, it were good to consult our Divines, before any thing be determined: Now the Reason why many false Prophets have deliver'd most of their Precepts Enigmatically and Parabolically, is either upon the same account as the *Heathens* did their Oracles, that they might be expounded several ways, according to several Interests, and so likely to speak truth one way or t'other; or else that some might get their Living by expounding them, knowing that all who live upon their Doctrine, will not fail to speak well of the giver of it, as we see by *Mahomet's* Priests. Prediction or Prognostication are in a manner the same with Prophecy, differing only as Credulity and Faith, whereof the former is usually applied to temporal things, and the latter to things divine. Now Prognostication is thought by many to be but a happy guess, which from the vast experience of what is past, directs its Prospects to judge of things to come, when meeting with the same actions and circumstances, as in former times, (also well knowing that mankind ever was, is, and will be the same, and subject to the same Passions) they have reason to expect the like success for the future. Now of all sorts of Prophecies, those which respect general Things, and remote

Times,

Times, are most of all to be suspected: To foretell that such a Kingdom shall be invaded, or embroiled in Wars, as (were we now at Peace throughout the whole World) to prophesie that there should be great Wars between the French and the Spaniards, or that in time the Mexicans and West-Indians should revolt from the Dominion of Spain, that such an Empire should be destroy'd, such a Country infested with the Plague, or such a great City fir'd, are things that require little Art or skill; for that (unless some time be limited wherein these things should happen) such a Prophecy can never be proved false, until it be fulfill'd, which in all probability (if they be any of the forementioned things) will come to pass once in a thousand years. Again, To prophesie of the end of this World, or of the other World, (without some divine confirmation by a Miracle) renders the truth of such a Prediction very uncertain, and makes men jealous that the Prophet spoke of so remote a time, and laid the Scene of his Prophecy at such a distance, only that he might not live to see himself contradicted, well knowing, that whilst the World endured, no man could disprove him.

Cur Mundi finem priorem non facis? ut ne Ante obitum mendax arguerere? sapio. Owen upon Napier.

*Priusce, why plac'd you not the Worlds end nigher?
Left ere you dy'd you should be prov'd a Liar.
'Twas wisely done.*

Prognostications and Prophecies do often help to further that which they foretell, the silly people wilfully running into such a predicted Fate, as if inexorable, because foretold: Again, others as craftily may endeavour to fulfil a Prophecy which is to their advantage, so that the first Prophecy may produce a second Prophet: as some of the Ancients receiv'd their titles of Wife, only from the Oracles. But without some of these helps, you will find little more credit to be given to Prophecies; (except the Sacred ones) than to our common Almanacks, of which, as *Montaigne* observes, where they say warm, should you say cold; and in lieu of dry, moist; ever setting down the contrary of what they foretell. Were I to lay a wager of one or t'others success, I would not care which side I took; except in such things as admit no uncertainty, as to promise extreme heat at *Christmas*, and exceeding cold at *Midsummer*, &c.

*Prudens futuri temporis exitum
Caliginosa nocte premit Deus,
Rideturq; mortalis astra
Eas trepidat.* — Horat. lib. 3. Od. 29.

For my part, this ignorance of my own Destiny, I look upon to be one of the greatest blessings Almighty God hath bestow'd upon me. I would not know the time or manner of my death, for the World: if I knew the time, I might not (as perhaps I now may) live with that joy, content and pleasure, till the very hour before my death; nay it might then be irksome to me some years before it happen'd, when I could positively say, on such a day, in such a year, and such a month, I must certainly dye: so that the uncertainty of the time, doth in some measure extenuate the certainty of the suffering. Neither would a certain knowledge of the manner and place of my death, be less irksome to me: for if I knew it was to be by some fall out of a Coach, or off from a Horse, it might disabie me from travelling either way, lest the first time I rid so, might prove the fatal hour. Again, if I knew I should dye at such a Relations House, this might terrifie me from visiting him, for fear of making his Habitation my Sepulchre. So that the All-wise disposer of all things, who doth nothing in vain, hath for the good of mankind conceal'd this preference from us.

[3] *Eretrians*; were the Inhabitants of *Eretria*, which was a famous City of *Euboea*. They are said to take their name from *Eretrius* the Son of *Phaenon*. *Herodotus* (lib. 6.) speaking of these *Eretrians*, says, that *Darius* and *Artaphernes* being arrived in *Asia*, took these *Eretrians* Prisoners, and sent them away captive to *Susa*, for that they had exasperated *Darius* in making War upon him without any provocation: where being presented before *Darius*, he planted them at *Anderica* in *Cyffa*, about 210 furlongs distant from *Susa*.

[4] By

[4] *By Darius*; This *Darius* was the Son of *Hystaspes*, who got the Crown of *Persia* by the Neighing of his Horse at Sun-rising: for his Groom *Oebares* having the Night before let his Horse cover a Mare at that place; the Horse was no sooner brought thither the next morning, but he immediately fell a-Neighing in remembrance of his past pleasure, and by that means won his Master the Crown; after the death of *Cambyses*. He sure, and by that means won his Master the Crown; after the death of *Cambyses*. He married *Astossa* the Daughter of *Cyrus*, for the strengthening of his Title. He recovered *Babylon* by a Stratagem of *Zopyrus*, one of his Noblemen, who cutting off his own Lips and Nose, and miserably disfiguring himself, got in with the *Babylonians* to be their Leader against the Tyrant his Master *Darius*, who as he pretended had so martyr'd him; which done, he betray'd to his Master *Darius*. After this, he march'd against the *Scythians*, who in derision presented him with a Bird, a Frog, a Mouse, and Five Arrows, which by Hieroglyphical interpretation signified, that if the *Persians* did not speedily depart from them, flying as Birds in the Air, or ducking themselves as Frogs in a Marsh, or creeping as Mice into Holes, then they should have their Arrows in their sides to fend them packing; which was soon done with flame. Upon his being defeated by the *Scythians*, the *Greeks* rebell'd against him, and were subdued: which encouraging him to think of conquering all *Greece*, and thereupon marching with 600000 men against it, he was shamefully overthrown by *Miltiades* the *Athenian*, who brought but 10000 against him, in the Field of *Marathon*, and register'd (as *Plutarch* saith) by almost 300 Histo-rians. In this Fight *Themistocles* the *Athenian* gave sufficient proofs of his valour; wherein also one *Cynaris* (a common Souldier) was so fierce, that when both his hands were cut off, he fasten'd his Teeth upon a flying Ship of the *Persians*, as if he meant to stay it. Afterwards, *Darius* thinking to repair this ignominious loss, the Rebellion of the *Ethiopians*, and quarrel between his Sons for the Succession, brought him to his end: for *Artabazanes* his eldest Son claimed it as Heir, but (in regard he was born whilst his Father was but a Subject) the younger Son *Xerxes* carried away the Crown, he being Grandchild to *Cyrus* by *Astossa*. Of this Prince you may read at large in *Herodotus*, lib. 3, 4, 5, 6. also in *Justin*, lib. 1, 2. in *Valerius Maximus*, *Helian*, and others. He began his Reign *An. Mund.* 3432.

[5] *Eubœa*; an Isle in the *Ægean* Sea, on the side of *Europe* over against *Chios*; it is sever'd from *Achaia* by a little *Eurypus*: by the Ancients it was sometimes called *Macra*, *Macris*, *Chalcis*, *Chalcodentis*, *Æsopis*, *Oche*, *Æliopia*; and by *Homer*, *Abantis*; and the Inhabitants, *Abantes*: It is now called *Negropontis*, or *Egripontis*; and by the *Turks* (who won it from the *Venetians*, *An. Chr.* 1470.) *Egribois*, and *Eunya*.

[6] *Clazomenian Sophist*; so called from *Clazomena*, a City of *Ionis* in *Asia*, built by *Paralus*; it was afterwards called *Gryna*; it lies near *Smyrna*. This *Clazomena* was the Country of *Anaxagoras*; it borders upon *Colophon*.

[7] *Sophist*; a *Sophism* is a cunning evading Argument, or Oration; in Logic it is when the form of a Syllogism is not legally framed, or false matter introduced under colour of Truth: whence a *Sophist* is in plain *English* but a subtle Caviller in words. Thus we read that *Protagoras* (the Disciple of *Zeno*, as also of *Democritus*) wanting Solidity, endeavour'd to be Subtle, and coming short of a Philosopher, set up for a *Sophist*.

[8] *Nomades*; were a certain people of *Scythia* *European*, said to be descended from those that follow'd *Hercules* in his Expedition into *Spain*; *Salust.* They were called *Nomades*, *Σοὶ ἔμους*, that is, a pascendo, in that they spent their time chiefly in feeding Cattel, and lying amongst them. *Dionys. vers.* 186.

Totē δ' ἐὼν δὴ Νουαδὸν, &c.

Also *Virgil* mentions the same, *Æn.* lib. 4. & 8. They are also thought to be people nigh *Polonia*, and *Russia*; as likewise of *Numidia* in *Africa*, otherwise called *Æpours*, and *Numidia*. Also people of *Asia*, by the *Caplian* Sea, now call'd *Daa*, and *Parni*.

[9] *Caphareus*; a high Mountain of *Eubœa* towards *Hellepont*, by which place the *Greek* Navy were fore afflicted for the death of *Palamedes*, (Son of *Nauplius*, King of that place) who was slain by *Ulysses*. *Homer* (*Ody.* 4. 11.) and *Ovid* (*Met.* lib. 14.) represent to us a famous Shipwreck which the *Grecian* Navy suffer'd in their return from *Troy*:

Eubœica cautes, utroque Caphareus. *Virg. Æn.* 11.

[10] *For-*

[10] *Forum*; So call'd by the *Romans*, was a Market-place, or Common Hall, where in they kept their Courts of Judicature.

[11] *Xerxes*; This *Xerxes* was the Son of *Darius Hystaspes*, who (in the third year of the third Olympiad) succeeded his Father to the Crown, and was the 4th King of the Empire, drawing his Title thereunto from *Cyrus* his Grandfather, by the side of his Mother *Astossa*. Now his Father *Darius* having at the time of his death prepared all things in readiness for a War with the *Egyptians*, his Son *Xerxes* had nothing left to do but to begin his March; wherefore his first Expedition was against the rebellious *Egyptians*; (who had revolted from his Father) wherein proving successful, he returns, and makes that great Feast mention'd in the Book of *Esther*, who becomes his Queen in place of *Vashti*. His second Undertaking was to revenge his Fathers Quarrel upon *Greece*, against which he is said to have led the most numerous Army that ever was yet heard of, consisting, as *Herodotus* writes, of 1700000 Foot, and 80000 Horse, besides Camels and Chariots; *Diodorus* writes of 800000 Foot; *Trogus*, *Justin*, and *Orosius*, mention 1000000 in all, also 1207 Ships of War; all which numerous Army was entertain'd by one *Pythius* at *Sardis*, who besides presented *Xerxes* himself with 2000 Talents in Silver, and in Gold four millions. Now having from *Sardis* sent into *Greece* to demand Earth and Water, in token of subjection, he afterwards march'd from thence with his Forces, making Mount *Arctus* an Island for the convenient passage of his Fleet, also passing his Army over the *Hellepont* by a Bridge of Boats; which Bridge happening one time to be broken by a great Tempest, his pride and folly was so great, that he commanded 300 stripes should be given to the Heads of the Workmen to be chapt off, order'd other Bridges to be made. Soon after this *Xerxes* lost 20000 of his Army at *Thermopylae*, by the opposition of *Leonidas*, and 300 *Lacedæmonians*; upon which followed (as one misfortune seldom comes alone) a defeat of his Navy at *Artemisium*, in the Straits of *Eubœa*. This was also seconded with another overthrow by *Themistocles*, at *Salaminis*; as also by another from *Pausanias*, had against *Xerxes* the General and Favourite, *Mardonius*, at *Platæe*; as also by the great rout which *Leutichides* the *Athenian*, and *Xantippus* the *Lacedæmonian* Admirals, gave his Fleet the same day by Sea, near *Mycale*, a Promontory in *Asia*. All which happening together, so terrified this mighty Tyrant over both Sea and Land, that he was forced to return towards his own Country over the *Hellepont*, in a small Cock-Boat; where after his sacrilegious assaulting the Temple of *Delfos*, and barbarous dealing with his Brother, and his chaste Wife, for their opposing his incestuous designs, as also prostituting himself to all villany and baseness, he was at last treacherously slain in his Bed by his Uncle *Artabazanes*, leaving his Son *Artaxerxes* (whom he had by his Queen *Esther*) to succeed him, *Ana. Adv.* 3587.

[12] *Darideus*; was a *Persian* King, that lived in the Reigns of the Emperors *Tiberius* and *Claudius*; he was the present King of their Country when *Apollonius* was amongst them.

CHAP. XVIII.

How great the Walls of Babylon were; also concerning the River *Euphrates*, and the large Bridge over it; Likewise of the stately Palace, Lodgings, and other things therein; together with something of the colour of the Saphir; and concerning the Magicians.

As for the Deeds of Apollonius in Babylon, and what things there are remarkable, I find this brief Account of the same. In the first place they report, that the [1] Walls of Babylon are so great, that they are 480 Furlongs in compass; the height one Acre and an half; the breadth little less than an Acre;

* Semiramis.

* "Oryza is generally rendered two Fathoms; I have done it; however Hesychius renders it six cubits; but Salmasius corrects him, and faith, it signifies four cubits

* A Bird with a wry Neck.

Acres, the River Euphrates runs exactly thorow the midst of the City, under which is made an admirable Bridge, joining so as it cannot be perceived: The Royal Palaces stand on each side the River; for it is reported, that a [2] Woman of the Median Race, who sometimes reigned in Babylon, did make a curious Bridge under the River, the like whereof was never seen in the World: for she caused Stones, Brass, Bitumen, and all other materials requisite for the joining things in Water, to be brought to the River side, and so turn'd the course of the River into the Fens, when having dried up the Channel of the River, and digg'd a Trench of two Fathoms deep, she afterwards artificially cover'd it, that there might be a passage over it, as on firm Land, from the two Palaces that stood on each side of the River, one to the other, the height of the Arch being equal to the bottom of the Channel. Thus the foundation of the Walls and the hollow Trench went on; but the Bitumen requiring Water to petrify it, and make it firm, the Euphrates was let in over the moist Roof, and so the Bridge was finish'd. The Palaces are cover'd with Brass, and glister with it; also the Chambers both of Men and Women, together with the Porches, are adorn'd, some with Silvers, some with Tapistry of Gold, and some with beaten Gold, instead of Pictures: Their Hangings are also adorn'd with Greek Stories; so that in every place you may behold [3] Andromeda, [4] Amy-mone, and [5] Orpheus; for the Inhabitants take great delight in Orpheus, admiring his Turbant and Slope; as for his skill in Musick and Poetry, they were little taken therewith. Nor might there likewise behold [6] Datis drawing Naxos out of the Sea, and Artaphernes besieging Eretria, together with all the [7] Victories of King Xerxes. Nor were Athens and [8] Thermopylae left out, together with the more proper Acts of the Medes; their drying up the Rivers, making a Bridge over the Sea, and cutting through Mount [9] Athos. They further report, that Apollonius came into a Chamber, which had a Roof in form of an Arch, resembling Heaven, cover'd with Sapphire stone, which stone is sky-colour'd like the Heaven; aloft in this Room stood the Images of their reputed Gods, in imitation of Gold and Air. Now this is the place where the King sitteth in Judgment; there hang down from the Roof four golden Birds called * Torquillæ, representing the Goddess of Vengeance, and admonishing the King not to elevate himself above the condition of men. It is said, that the Magicians, when they first came into the Chamber, commanded those Pictures to be made, calling them the Tongues of the Gods. As for the Magicians that are there, Apollonius spake that which he said he thought sufficient, saying, that he convers'd with them, and taught them many things, as also learnt some things of them. But Damis saith, that he knew not what discourses he had with the Magicians, in that Apollonius forbade him to go along with him when he was going among them. Howbeit Apollonius was accustomed to confer twice every day with the Magicians, namely, at mid-day, and about mid-night; so that Damis once asked him, what the Magi were? To whom Apollonius reply'd, that they were indeed wise men, though not wise in all things: But of these things more hereafter.

Illustrations on Chap. 18.

[1] **W**alls of Babylon; Ninus the Husband of Semiramis being dead, and the Empire left solely to her possession, the being a Woman of an high Spirit, desires nothing more than to surpass her Husband Ninus in Glory; for the accomplishment whereof, she first resolves to erect a magnificent City in the Province of Babylon, (called at this day Bagdad); and for that purpose having assembled the best Architects from all parts

parts of the World, as also made provision of materials requisite for so great a Fabrick, she employs three millions of men about it, which she had summon'd together from all parts of her Dominions; and that it might be the sooner built, dividing it into several Furlongs, she committed the care of each particular Furlong to some one of her Confidants, supplying them continually with money wherewithall to defray charges. This City was founded (as Philostratus here writes) on each side the River Euphrates, which ran through the midst of it: the Walls whereof were in circuit 22 Leagues and an half, (as Diodorus tells us) all planted thick with high Turrets, and the breadth of them such as six Chariots might pass afront on them, besides their height almost incredible, if you will believe Ctesias; but according to others, so broad that two Chariots might go on breast: As for the length, it had so many Furlongs as there were days in the year, their manner being on each day to erect a Furlong of Wall, faith Diodorus Sic. lib. 3. ch. 4. Herodotus, Pliny, Solinus, and our Philostratus say, that these Walls of Babylon were 480 Furlongs in compass, being situate in a large four-square Plain, environ'd with a broad and deep Ditch full of Water; Strabo faith, the compass of the Wall was 380 Furlongs; and Curtius will have it but 358, whereof only 90 Furlongs inhabited, and the rest allotted to Husbandry. Again, Concerning the thickness and height of the Walls they also disagree: The first Authors affirm the height 200 Cubits, and the thickness 50, and they which say least cut off but half that sum; so that well might Aristotle esteem it rather a Countrey than a City, being of such greatness, that some part of it was taken three days by the Enemy, before the other heard of it. Lyranus out of Jerom upon Elyas affirmeth, that the four-squares thereof contained 16 miles apiece, wherein every man had his Vineyard and Garden to his degree, wherewith to maintain his Family in time of Siege. The Fortrets or principal Tower belonging to this Wall, was (faith he) that which had been built by the Sons of Noah; and not without cause was it reckon'd among the Wonders of the World. It had an 100 brazen Gates, and 250 Towers. This Bridge which Philostratus mentions, was 5 Furlongs in length. The Walls were made of Brick and Asphaltum, a shiny kind of Pitch which that Countrey yieldeth. She built two Palaces, which might serve both for Ornament and Defence: one in the West, which environed 60 Furlongs with high Brick Walls; within that a less, and within that also a less Circuit, which containeth the Tower. These were wrought sumptuously with Images of Beasts, wherein also was the game and hunting of Beasts display'd; this had three Gates. The other in the East, on the other side the River, contain'd but 30 Furlongs. In the midst of the City she erected a Temple to Jupiter Belus (faith Herodot. lib. 2.) with brazen Gates, and four-square, (which was in his time remaining) each square containing two Furlongs, in the midst whereof is a solid Tower, of the height and thickness of a Furlong, upon this another, and so one higher than another, eight in number. In the highest Tower is a Chappel, and therein a fair Bed cover'd, and a Table of Gold, without any Image. Neither (as the Chaldaean Priests affirm) doth any abide here in the night, but one Woman, whom this God Belus shall appoint, (and she I presume a very handsome one, because his Priests had the custody of her;) some say the God himself us'd to lye there, which Report I conceive was given out only to make way for such another Story, as was that of Paulina, in the Temple of Isis, (recorded by Josephus, and which I shall mention hereafter at large) where if she was modest, they lay with her in the dark, and heighten'd her fancy with the conceit that was God Belus himself had gotten her Maidenhead; and if she happen'd to conceive, her spurious Issue was honour'd with the title of a young Jupiter. But to proceed. Diodorus affirms, that in regard of the exceeding height of this Temple, the Chaldaean us'd thereon to make their Observations of the Stars. He also addeth, that Semiramis placed on the top thereof three golden Statues: one of Jupiter, 40 foot long, weighing 800 Talents; her right hand held the Head of a Serpent, and her left a Scepter of Stone. To all these was in common one Table of Gold, 40 foot long; in breadth 12, in weight 50 Talents; also two standing Cups of 30 Talents, and two Vessels for Perfumes of like value; likewise three other Vessels of Gold, whereof one dedicated to Jupiter weigh'd 1200 Babylonian Talents; all which Riches the Persian Kings took away when they conquer'd

honourable death; and say, that marching against the *Indians* with an Army of 300000 Infantry, and 50000 Cavalry, besides 100000 Chariots, he was overthrown by *Staurobates* upon the Banks of *Indus*, and there slain; or as some will have it, turn'd into a Dove, *Venus's* Bird: whence the *Babylonians* ever after carried a Dove in their Banners, and worshipp'd her for a Goddess under that shape:

*Quid referam ut voluit crebras intalla per urbes
Alba Palestino Sancta Columba Syro. Tibul. 1. 7.*

Semiramis first invented Eunuchs: she was a woman of great Lust and Venerie, witness her design upon her own Son, mention'd by *Justin*, *Berosus*, *Diodorus*, *Plutarch*, and *Suidas*. She was one of an unbounded Ambition, as her many Conquests in *Egypt*, *Ethiopia*, *Arabia*, and *Bactria* evidence; *Plutarch*, *Orosius*, *Justin*, and *Diodorus*. She had much of Vain-glory in her, as may be seen by her magnificent Structures; amongst all which *Strabo* recites the *Obelisk* of *Babylon*, as the most eminent, *Geog. lib. 16*. She was highly Revengeful, for some report that the reason of her Expedition against *Staurobates* the *Indian* King, was to be revenged of him for some reflective Censures that he had pass'd upon her Lust. Lastly, she was a woman of great Expedition, as appears by that Story which *Valerius Maximus* relates of her, saying, that News being brought her when she was a dressing, that *Babylon* was revolted from her, she with half her Hair hanging about her Ears, went immediately to besiege the Town, and totally reduced it, where she gave her self time to finish the dress of her head, *Val. Max. lib. 9. ch. 3*. She reigned 42 years, as saith *Berosus*, *Diodorus*, *Plutarch*, and *Suidas*.

[3] *Andromeda*, was the Daughter of *Cepheus* King of *Ethiopia*, and of his Wife *Cassiopeia*. This *Andromeda* was for the Pride of her Mother *Cassiopeia*, (who presumed to contend with the Nymphs for beauty) condemn'd by advice of the Oracle to be bound to a Rock, and expos'd to the mercy of a Sea-Monster, which *Neptune* (out of anger to *Cassiopeia* for her presumption in contending with the beautiful *Nereides*) had sent to infect that Country, devouring both Men and Cattel. From this Monster *Andromeda* being afterwards freed by *Perseus*, as he was returning into his own Country, she married him. The Fable further says, that after her death, *Andromeda* was placed among the Stars, by the benignity of *Minerva*; and that (according to the Astrologers) the influence of her Constellation is malign, denoting Imprisonment and Banishment:

*Andromeda monitis fuerant devota marinis,
Hæc eadem Persei nobilis ignot erat. Propert. lib. 2:*

Upon this subject of *Andromeda*, *Euripides* wrote that most excellent Tragedy whereof *Athenians* so much boasted, an *Episode* out of which *Alexander* sung in the last Banquet of his Life: This Tragedy wrought wonderful effects in the City *Abdera*, when it was Acted there by *Archelaus*, under the Reign of *Lysimachus*. The two Parts of *Perseus* and *Andromeda*, the misfortunes of this Princess when expos'd to the Sea-Monster, and all that moved terror and pity in this Representation, made so strong and violent an impression on the people, that they departed, saith *Lucian*, from the Theatre possess'd (as it were) with the Spectacle; and this became a publick malady, wherewith the imaginations of the Spectators were seiz'd. See *Ovid. Metam. lib. 4. Natalis Comes. Mythol. lib. 7*.

[4] *Amyclone*, was one of the fifty Daughters of King *Danaus*: she being thooting in a Wood, by accident hit a Satyr, who was coming with violence to ravish her; it is feign'd, that she call'd upon *Neptune* for help, who to save her, threw his Trident or three-fork'd Dart at the Satyr, and hit a Rock out of which sprang a Fountain, quem *Neptunus à nomine adamata puella Amyclonem appellavit*. Nevertheless, *Neptune* is said to have done that to her, which the Satyr himself design'd, and to have got her with Child, on whom he begot *Nauplius*; *Strabo lib. 8. Pliny lib. 4. ch. 5*. Also a Well in *Argos* near *Lerna*, fo call'd from this *Amyclone* the Daughter of *Danaus*:

Argos Amyclonem, ——— &c. Ovid. Met. lib. 2.

[5] *Orpheus*, a Musician of *Thrace*, was (as some say) the Son of *Apollo* and *Calliope*; as others, the Son of *Egeus* and the Muse *Polymnia*. It is said that *Apollo* or *Mercury* gave him a Harp, whereon he play'd so sweetly, that he caus'd the very Birds, Beasts,

Stones,

Stones, and Trees to follow him: also that having lost his Wife *Eurydice*, (who running away from *Arifens*, was stung to death by a Serpent) he went down to Hell to bring her back again; where by his Harp he so charmed *Pluto* and *Proserpina*, that they suffer'd her to depart with him, on condition that he should not look back till he were quite out of Hell; but he did look back, and so went without her; whereupon, in discontent he dissuading all men from womens company and marriage, was for to doing torn in pieces by the *Thracian* women. The Application of Moral of this Fable is thus rendred by the Lord *Bacon*, in his *Wisdom of the Ancients*: "*Orpheus's* Musick (saith he) is of two sorts; the one appeasing the Infernal Powers, the other attracting Beasts and Trees: whereof, the first may be fitly apply'd to Natural Philosophy; the second, to Moral or Civil Discipline. The most noble work of Natural Philosophy, is the restitution and renovation of things corruptible: The other (as a lesser degree of it) the preservation of Bodies in their estate, detaining them from dissolution and putrefaction: And if this gift may be performed in Mortals, certainly it can be by no other means, than by the due and exquisite Temper of Nature, as by the melody and delicate Touch of an Instrument. But seeing it is of all things most difficult, it is seldom or never attain'd unto; and in all likelihood, for no other reason, more than through curious diligence and untimely impatience. And therefore Philosophy, hardly able to produce so excellent an effect in a pensive humour, (and that without cause) busies her self about Humane objects, and by perswasion and eloquence, insinuating the love of Vertue, Equity, and Concord in the minds of men, draws multitudes of people to a Society, makes them subject to Laws, obedient to Government, and forgetful of their unbridled affections, whilst they give ear to Precepts, and submit themselves to Discipline: whence follows, the building of Houses, erecting of Towns, planting of Fields and Orchards with Trees, and the like; in so much that it would not be amiss to say, that even thereby Stones and Woods were call'd together, and settled in order. It is also wisely said in the Fable, that *Orpheus* was averse from the love of women and marriage, because the delights of Wedlock, and the love of Children, do for the most part hinder men from enterprizing great and noble designs for the publick good, holding Posterity a sufficient step to Immortality, without Actions. Of the attractive power of *Orpheus's* Musick, all the Poets write: 1. Of his taming the Winds, saith *Seneca*, (in *Medea de rebus Orpheis*) *Silvere venti*; and *Antipater*, (lib. 3. *Antholog.*) *ἀέροις βέβρω, i. e. ventorum impetum domitat*. 2. Of his moving the Trees, saith *Euripides*, (in *Bacchis de Orpheo*) *Συμὰ δὲ δένδρα, i. e. conduxit arbores*. *Dio Chrysost.* writes, *concurrissse arbores ad illum, una cum fructibus & floribus*; *Orat. 73*. *Seneca* in *Medea*, *Sylvas irruit*. *Ovid*, (Eleg. 1. lib. 4. *Trist.*) *cum traheret sylvas Orpheus*; and *Horace*, *insecuta Orpheus sylvæ*. 3. Of his taming wild Beasts, *Euripides* (ibid.) amongst the things that *Orpheus* subdued, enumerates *δῆρας ἀγέρας, feras sylvestres*. *Dio Chrysost.* (Orat. 32.) *τὰ δένδρα ἡπικω, feras mansuescit*.

*Saxa feris Natura redit, metuenque Leonem:
Implorat Citharæ vocat ac tæcenis opem. Claud.*

4. Of his attracting Stones, speaks *Seneca* in *Medea*, saying, *Qui saxa cantu mulcet*: also *Ovid* in his *Arte Amandi*, lib. 3. *Saxa, ferasque Lyrâ movit Rhodopeius Orpheus*: and lib. 3. *Amor. Durasq; percussam saxa secuta Lyram*. 5. Of his moving Rocks and Mountains, *Orpheus* himself speaks, in *Argon*:

*Ἐν δ' ἄκρῃ ῥήϊνῃ, & ἄκρῃ Ἰνδὸν ῥήϊνῃ
Πᾶσι, ——— Cassius Parmensis.*

Convulsosque suis scopulos radicibus egit.

And *Sidonius Apoll.* in *Panegy. Anthemii Aug.* writes, *Qui cantu flexit scopulos*: 6. Of his charming the Infernal Furies in Hell, *Virgil Georg. 4*.

*Quin ipse stupore domos, atq; intima Lethi
Tartara, caruleosq; implacata torquent angues
Eumenides, tenniq; inhiant tria Cerberus ora.*

Also

Alfo *Silius Italicus*;

— *Pallida regna*
Bifonius vates, flammisq; Acheronto fonantem
Placavit plebri, & fixis revolvibile saxum.

Again, 7. Of his altering the motion of the Stars, *Sil. Ital.* writes,

Tunc silvas & saxa trahens, nunc sidera ducit.

And 8. Of his stopping the current of Rivers:

Arx que prebuerat fluminibus moras. Seneca.

Lastly, Of his charming the Gods:

Audius superis, Audius manibus Orpheus. *Sil. Ital. lib. 11.*

This *Orpheus* was an excellent Philosopher, as well as Musician, being the first that recommended a solitary Life, and abstinence from Flesh: wherefore *Plato* calls a solitary harmless life, entertain'd by Herbs and Roots, *σιτῶν & ὀρεῶν*. He was the first that introduced the *Bacchinalia* into Greece, call'd by some for that cause, *Sacra Orphica*. *Horace* in his *Arte Poetica* tells us, that

Sylvestres homines sacer interpresq; Deorum
Cadibus & villis sacro deterruit Orpheus,
Diluit ab hoc lenire Tigres, rabidoq; Leone
Diluit &c.

He was the first that in *Thracia* caused men to live under Laws and Government, reducing them from their rude and barbarous Life, to a more gentle and civilized. Some say that he prophesied of the Worlds continuance, and that *Estate in sexta cessabit Machina Mundi*.

[6] *Datis* drawing *Naxos*, and *Artaphernes* besieging *Eretria*; *Darius Hyksaspes* in his Expedition against Greece, (having taken away *Mardonius's* Commission, by reason of his unprosperous Voyage near the Mountain *Atbos*) bestow'd the same upon this *Datis*, a *Mede*, and *Artaphernes* his Brothers Son, creating them two Admirals in chief, as well as Generals at Land. To these *Darius* gave in charge to lay waste *Athens* with *Eretria*, and bring the Inhabitants thereof Prisoners into his presence. In their passage they burnt *Naxos*, took some Forces and Hostages out of those Islands, and then Landed their Horse upon the Coasts of *Eretria*; *Herodot. lib. 6.* *Naxos* was one of the *Cycladian* Islands in the *Aegean* Sea, heretofore call'd sometimes *Scironyle*, and sometimes *Dia*: its name of *Naxos* it takes from one of their Captains of the same name; but at this day it's called *Nischia*, and is seven miles distant from *Dolos*. This Island is famous for the delicate white Marble it produces. *Pliny* very highly magnifies the fertility of this place, either in respect of its Wine, or Women; for besides the great plenty of Vines it bears, there is also a Fountain that is said to run nothing but Wine; and their Women go but eight months with Child. 'Twas in this Isle of *Naxos* the Poets feign that *Ariadne* (being left by *Theseus*) was married to *Bacchus*, where after having receiv'd her Crown, she was translated up amongst the Stars:

Bacchataque jugis Naxum, viridemque Donjam: Virg. *Æn. 3.*

[7] *Victories* of King *Xerxes*; this *Xerxes* was the Son of *Darius Hyksaspes*, of whom we have spoke before. His first Victory was over the *Egyptians*; his Army was so numerous, that it drank up whole Rivers: one day as *Xerxes* was upon the Bridge which he had erected over the *Hellefpon*, looking back upon his vast Army, he fell a weeping, and being ask'd the cause why he did so, his answer was, That it was upon the consideration of Man's mortality, to think that of so many hundred thousand Valiant men, not one of them would be left alive once in an hundred years:

Xerxes with weeping eyes survey'd his numerous Host,
Thinking by deaths surprize how soon they would be lost:

Concerning this King *Xerxes*, I have written at large in my foregoing Chapter.

[8] *Thermopylae*, a Mountain in Greece, where *Leonidas* King of *Sparta* only with 400 men, defeated 100000 of the *Persians*; 'tis call'd at this day *Sceloi*.

[9] *Mount*

[9] *Mount Atbos*, a Mountain lying between *Macedony* and *Thrace*, the shadow whereof reacheth unto the Isle of *Lemnos*. This Mountain lies upon the *Aegean* Sea, through which *Xerxes* cut a Channel for his Fleet to sail through:

Cum Medi peperera novum mare, cumq; juvenis
Per medium classi barbara novit Atbo. Catull.

This Mountain was once famous for the great number of Hares bred in it, which makes the Poet say, *Quot Lepores in Atbo, quot Apes pascuntur in Hyblâ?* Ovid. 2. *Art. Amand.*

CHAP. XIX.

Apollonius being enter'd into *Babylon*, would not worship the Kings Golden Image: His words to the Kings Officers; and how he was brought before the King; as also concerning the Kings dream.

When therefore *Apollonius* had made his entrance into *Babylon*, the Officer that guarded the great Gates, having heard that he was come only to see the City, presented to him the [1] Kings Golden Image, which if any one refused to worship, he might not be admitted entrance; only those that came *Embassadors* from the *Roman* Emperors, were exempted from this Ceremony. But with that Barbarian, if any one came only to view the Country, it was an affront for him not to worship the Image; so foolish Customs have great Officers set over them among the Barbarians. *Apollonius* therefore beholding the Image, asked who it was? and when they told him, it was the King; *Apollonius* reply'd, This man whom ye worship in this manner, if I commend him as appearing to be a good and virtuous person, it shall be a great honour to him. And having thus spoken, passed thorow the Gates; but the Officer admiring at the man, followed him, and taking him by the hand, asked him by an Interpreter, what was his Name? his Family? his Employment? and the cause of his coming into those parts? Then sitting down *Apollonius's* Answer in a Writing-Table, together with his habit and feature, he bad him stay, when running to the men that are called the Kings Ears, he describeth *Apollonius* to them, telling them that he would not worship the Kings Image, and was unlike to other men. Whereupon they commanded the Officer to bring him in an honourable manner before them, and to offer him no affront. Who being come, the Eldest man ask'd him, what it was that made him thus slight the King? where to he answer'd, I have not yet slighted him. The man asking him, But would you slight him? By Jove, I may do so (said *Apollonius*) if by conversing with him, I find him not to be a good and virtuous person. Do you bring the King any Presents? said the man. I bring (said *Apollonius*) Fortitude, Justice, and the like. Do you (said the other) bring these to the King as supposing him destitute of them? By Jove, (said *Apollonius*) only as to one that shall learn how to use them, if he hath them. The King (saith the man) hath by the use of such Virtues, both recover'd his lost Kingdom which thou seest, and regain'd his Palace, not without much Toyl and Trouble. How many years is it since he recover'd his Kingdom? said *Apollonius*. The other answer'd, Two years and two months. Whereupon *Apollonius* raising his voice, (as he in like cases was used to do) said, O Keeper of the Kings person, (or by what Title soever you are call'd) [2] *Darius* the Father of *Cyrus* and [3] *Artaxerxes*, having possess'd this Kingdom

dom about 60 years, when he suspected that the end of his Life drew near, is reported to have sacrificed to Justice, and to have said these words, O Lady, who-soever thou art! as having a long time been a Lover of Justice, but not yet knowing her, nor possessed her; in that he educated his (children so foolishly, as that they waged War upon one another, and one was wounded, the other slain. But you (though the King perhaps scarcely knoweth how to sit in the Kingly Throne) suppose him to have already acquired all kinds of Virtue, and so puff him up beyond measure: if he become better than he is, I bring profit to you, and not to my self. Whereupon another Barbarian standing hard by, looking upon Apollonius, said, This man was brought hither as a Present of the Gods: For so good a man as this, conversing with so good a man as the King, will make him far better, more modest, and of a sweeter disposition; in as much as he seemeth not a little to surpass other men. Wherefore they ran to divulge the good news to all, that there stood at the Kings doors a certain Greek, who was a Wise man, and an excellent Counsellor. It happen'd when this News was brought to the King, he was offering up Sacrifice in the presence of the Magicians: (For Sacred Rites are perform'd by their direction:) wherefore calling one of them, he said to him, I perceive my Dream is out, which I related to you this day, when you came to visit me as I lay in bed: For such a Dream as this had happen'd to the King; * He seem'd to himself to be [4] Artaxerxes the Son of Xerxes, and that his countenance was changed to be like him. Wherefore the King was much afraid, lest his affairs should fall into some alteration, interpreting to that purpose the change of his countenance. But when he had further heard that the Stranger which was come was a Greek, and a Wise man, he call'd to mind the † Story of [5] Themistocles the Athenian, who sometime coming out of Greece, convers'd with Artaxerxes, and did improve the King, as well as shew his own worth: Wherefore stretching forth his right hand, he bid them call in the man, that so he might both sacrifice and pray with him.

* He that examines the Greek Copy about this Dream, shall find the Latin Translation on very erroneous.
† Plutarch in Themist.

Illustrations on Chap. 19.

[1] **T**He Kings Golden Image, which if any one refused to worship; this manner of Adoration was anciently much used among the Eastern people, who paid the highest Veneration to the Statues of their deceased Princes. This Ceremony which our Author here mentions, was much for the same purpose as our Oath of Allegiance, to shew their Respect and Fidelity to the Prince. The sacred Images of the Heathens, were a great part of their Religion; to them they address'd themselves, when many times their Imaginations were so much stronger than their Reason, that they fancied they either heard the Image speak, saw her Nod, or found her Sweat, &c. like timorous persons, who in looking steadfastly on a dead corpse, fancy they see its Eyes open, or its Lips or Nose move. Thus at the taking of *Uria*, some of the Roman Soldiers entering into the Temple of *Juno*, adoring her Image, and asking it, *vis venire Romam*, will you come to Rome? to some of them the seem'd to becken by way of consent, and others fancied the said *Tes*; For those men being more than ordinary Religious, (as *Titus Livy* infers from the Devotion, Reverence, and Quietness wherewith they enter'd the Temple) fancied they heard that Answer, which 'tis possible they expected before; and *Camillus*, with the other Magistrates of the City, promoted their belief. The reason why many of these Images have been observ'd to sweat, (saith *Vanius*) is either from the warmth of the Air, or from Candles melting the colours of the Image, or else the Priests did secretly die the Skin of the painted God with the blood of a Beast or Man, or privately convey a small stream of blood by certain Pipes to the Eyes of the Idol; whereupon when the doors of the Temple were open'd, the people that came thither were amazed, and not understanding or considering the Natural cause of the Event, said it was a Miracle.

Miracle. Now when any one was in danger of his Life, he presently made his address to these Images, with Vows, Supplications and Prayers; then if perhaps he obtain'd his wish, he thought himself bound by his Vow to return thanks for it to the Gods, otherwise he was declared by the Priest to be guilty of breaking his Vow: and if the thing did not succeed according to his wish, and the Votary as yet survived, the Priests did then inculcate, that his own wickedness was the cause why his Prayers were not heard by the Gods. Again, if a pious man was deluded, they endeavour'd to persuade him to acknowledge the mercy of the Gods, who chastise in this life those whom they Love; but if he that had Vow'd, did perish, there would none be then left to raise any such objections against the Gods: *Carent successibus opto quisquis ab eventu, &c.* and by these frivolous Superstitions the Priests deluded the People. It's true, some object that *Pyrrius* King of *Epirus*, having taken money out of the Treasury of *Proserpina Laetentis*, was punish'd with the calamity of Shipwreck: To which it may be answer'd, that after *Dionysius* had robbed the Treasury of the same *Proserpina Laetentis*, he sail'd with a prosperous Gale, and jeering the Gods, spake to his Companions in this manner: See what a prosperous Voyage is given by the immortal Gods to Sacrilegious persons! *Vanius Dialog. 55.* Now to pray to, to swear by, to obey, to be diligent and officious in serving; finally, all words and actions that betoken fear to offend, or desire to please, is Worship. Also an Image in the largest sense, is either the Resemblance, or the Representation of something visible; wherefore there can be no Image of an Infinite, because it is not visible: Thus there cannot be made any Image of God, nor of the Soul of Man, nor of Spirits, but only of Bodies visible; therefore when Poets describe their Centaurs, although such Monsters were never yet seen, yet however they compose the Figure of parts that they have seen, adjoyning to the Body of a Man, the Feet, Tail, or Horns of a Beast; for *Nihil fuit in intellectu, quod non fuit prius in sensu*. Having thus therefore shew'd you the signification of the two words *Worship* and *Image*, we may infer from thence, that to worship an Image, is voluntarily to do those external Acts which are signs of honouring either the Matter of the Image, (which is Wood, Stone, Metal, or other visible Creature) or the Phantasm of the Brain, every man applying a mental and whimsical Image of his own making, over and above that which is visible to his Eyes. Now this kind of worshipping Images, is that Idolatry which God so strictly forbade in his Commandments; being not only a dishonour to the Infinite Being, (as much as in them lies) to attempt to make his Image, but also it was a means to withdraw them from the worship of the True God, for a False. Images were used as well by the ancient Heathens, as by our modern Catholics, of which you may read, 2 Kings 10. 26, 27. And *Monf. Daille* (in his most excellent Treatise call'd, *La Religion Catholique Romaine instruite par Numa Pompilius*) demonstrates with great Learning and Wit, that the Papists took their Idolatrous worship of Images, as well as all their other Ceremonies, from the old Heathen Religion; so that they may justly plead for the Antiquity of their Church-worship, it being many hundred years older than *Christ* himself. The *Trojans* had their *Paladium*, or Statue of their Goddess *Pallas*, in whom they confided: The *Rhodians* dedicated to *Apollo* that famous Colossus of Brass, 800 foot in height, which was broken down by the *Saracens*, Anno Dom. 684. We read also of the Statue of *Jupiter Olympius*, made by *Phedias*, 150 cubits high; *Apollo Capitolinus*, that stood at Rome, came much alike, &c. *Eusebius* (*Eccles. Hist. lib. 7. ch. 17.*) affirms, that Images are taken from the Pagans, who were wont to honour after this manner such as they accounted Saviours: Also *Arnobius* spends most of his sixth Book in confuting this practice of Images. Now to compare the use the *Romanists* put their Images to, with the use the Heathens made of theirs, let us consider; First, how the Heathens adorn'd their Images: they deckt them with Silver and Gold, as you may see, *Jer. 10. 4. 5. 16. 30. 22.* Also *Tursellinus* mentions several Garments richly embroider'd and adorn'd with Gold and Jewels, presented by Princes and Noblemen for the Blessed Virgin: *Justus Justinus* Earl of *Verona*, gave to the Lady of *Loretto* a Garment of Cloth of Gold, faced with costly Skins and Furs, gotten at the Games of *Florence*; the *Duchess of Cleves* presented her with a Chain of Gold, and other rich Jewels; *Hist. Loret. lib. 6. ch. 13.* Secondly, the Heathens dedicated their Images with Prayers and Solemnities, before they paid any Veneration to them; *Dan. 3. 2. Then Nebuchadnezzar the King*

21. *Darius, the Father of Cyrus and Artaxerxes*; this was *Darius Notbus*, the 6th King of the Persians, and Son of *Artaxerxes Longimanus*; as some say, his Daughter *Parfatis* was married to *Longimanus*'s Son-in-law, by marrying of her, this *Parfatis* was the Sister of *Philip Melanithon* (lib. 2. p. 137). And *Seidan* believe, that this *Parfatis* was the Daughter of *Longimanus*, and accordingly that *Darius Notbus* was by Marriage his Brother-in-law. But *Plutarch* (in the Life of *Artaxerxes*) writes, that *Parfatis* was the Daughter of *Artaxerxes*, and that she was incestuously married to her Brother *Darius Notbus*. This

Darius had two Brethren, *Xerxes* and *Sogdianus*, that reign'd before him, but their Behaviour was so unworthy, and their Reign so short, (ending within the compass of one year) that there is little notice taken of them in History. So that this third Brother (who was at first call'd *Ochus*, and afterwards *Darius Notus*.) took possession of the Throne; wherein he was no sooner seated, but by the advice of his Wife *Parissis*, (who was a Woman of great cunning and cruelty) he endeavour'd to get into his possession another of his Brothers, call'd *Secundianus*, who was yet alive, (as thinking it his safest way to spend and destroy all such of the Blood Royal, that might contend with him for Title.) Wherefore alluring *Secundianus* by fair promises and oaths, he at last prevail'd with him to trust himself in his hands, notwithstanding *Manabanes* the Eunuch had disswaid him from so doing. Now *Darius Notus* had no sooner gotten *Secundianus* into his power, but he immediately put him to death. This King had one policy beyond his Ancestors; for seeing his Forces had been often routed, he chose rather to bribe and conquer with the Purse, than to fight upon an uncertainty with the Pike. The old observation was, that no Town is so strong, but an Ais laden with Gold might enter therein. The corruption of mens Natures is so great, that all honesty depends upon who bids most. This will (I fancy) in time render all strong holds and fortifi'd places useless, since if any one of the Officers within the same be dishonest, (and what principles can such men have, who live upon Rapine, Fire, and Sword?) the place is left. Moreover, if Princes consider'd the lives of their common Souldiers when lost in their service; any more than dead Dogs or Crows, they would all follow the example of this *Darius*, and rather purchase a Fort with the Bribe of 10000 l. than with the loss of 10000 mens lives. But of this more hereafter.

Now *Darius* by this means clost with the stout *Lacedemonians*, and recover'd most of what his Predecessors lost in *Asia*. In Scripture it is said, that he promoted the building of the Temple, which by his Father had been interrupted, *Esra* 6. His chief Favourites were three Eunuchs, *Artaxares*, *Artabazanes*, and *Arbous*; but his chiefest Councellor was his Wife *Parissis*, by whom he had thirteen Children, whereof only his Daughter *Amistis*, and his three Sons, *Artaxerxes* his first, *Cyrus* his second, and *Oxendrus* his third outlived him. *Ctesias* writes, that *Aspates*, the King's own Brother, together with *Artaphanes*, the Son of *Megabyzus*, joyn'd with the *Greeks* in a revolt, whereupon they were both taken by *Darius's* General *Artayrus*, and immediately by *Parissis's* advice put to death, both being cast into ashes, which manner of death, *Valerius Maximus* saith, was invented by *Darius*, the Son of *Hystaspes*, though others attribute it to this *Darius Notus*. Now soon after this, *Pisaneus*, Governour of *Lydia*, began another Rebellion, which succeeded; as the former; for *Darius's* General *Tissaphernes*, by corrupting with money some of *Pisaneus's* men, took him Prisoner, and cast him into ashes; whereupon *Darius* bestow'd the Government of *Lydia* upon *Tissaphernes*. Afterwards follow'd the Treason of *Artaxares*, (a great Favourite with *Darius*) who conspired about killing him, and transferring the Kingdom to himself; for which purpose, he being an Eunuch, caus'd his Wife to disguise him with a counterfeit Beard: but this Plot being detected, *Parissis* had him put to death. At this time it was, that *Artaxerxes* (*Darius's* eldest Son) married *Stacira*, the Daughter of *Idarnes*, a man of great quality among the *Partians*; and *Teristuchmes* (the Son of *Idarnes*) married *Amistis*, *Darius's* Daughter, which cross Match proved very unhappy; for *Teristuchmes* falling in Love with his Sister *Roxana*, (a Woman of great Beauty, and well skill'd in Shooting) detested his Wife, in so much as he resolv'd to murder her by the help of 300 men, with whom he also practis'd to revolt. In the mean while, *Udaspes* (a man that had great power with him, being promised a high reward if he could preserve *Amistis* from the danger of her Husband) slew his Master *Teristuchmes*: but the Son of this *Udaspes*, (who was Armour-bearer to *Teristuchmes*, and not present at his death) after he had notice thereof, curs'd his Father, and seizing upon the City *Zaris*, deliver'd it up to *Teristuchmes's* Son. Thereupon *Parissis* did bury alive the Mother, Brethren and Sisters, of *Teristuchmes*, also commanded *Roxana* to be cut in pieces alive. *Darius* would have had her to have made away *Stacira* his Daughter in-law, as well as all the rest; but through the importunity of her Husband *Artaxerxes*, she gave her life; of which *Darius* told her she would afterwards repent, and it fell out accordingly. Against this *Darius Notus* the Medes rebel'd, but were after some time reduced again into obedience. At this time the *States of Greece* being embroil'd in the *Balkan*

War, he made great advantages by siding with the *Lacedæmonians* against the *Athenians*, who did him much hurt in *Asia* by their great skill in Navigation. In the 17th year of his Reign, he dispatch'd away his second Son *Cyrus* (who was born since he came to this Government) down to the Sea-side, as *Savaria*, or Lieutenant-General over all his Forces, which were used to muster at the Plains of *Castellus*, with orders to assist the *Lacedæmonians* in their War against the *Athenians*; by whose assistance, they recover'd all that they had formerly lost. *Cyrus* had not continued in this Employ above a year or two, before he grew so high, that he kill'd his two Cousin-germans, *Autobaces* and *Adistrans*, because they came not to him with their hands folded under their cloaths; which Celerity was only observ'd in the presence of a King. Their Parents making Complaint of this Cruelty to the King his Father, he summon'd *Cyrus* to come before him, alleging he was not well. Whereupon, *Cyrus* leaving the Command of all his Cities, Treasure, and Tributes, to *Eslander* the *Spartan*, he began his Journey, taking along with him *Tissaphernes* as his Friend; and 300 *Greeks* for his Guard, under the Conduct of *Xenias* the *Parthian*. His Father lived not long after his Arrival; and in the time of his sickness, *Parisatis* his Wife (having ruled him all his life, and loving her younger Son *Cyrus* above her eldest) endeavour'd to make her Husband leave *Cyrus* his Successor; as *Darius* the Son of *Hystaspes* did *Xerxes*; for that he was born to him when he was a King, and the other when he was but a private person. However, *Darius* not thinking it just, refused to do it, and therefore left *Cyrus* only those Cities whereof he had made him Governor, but his Kingdom he left solely to his eldest Son *Artaxerxes*; and so died after he had reign'd 19 years; in the 4th. year of the 93d. Olympiad; the 27th. of the *Peloponnesian* War, then ending; A. M. 3600. and 403 years before the Birth of Christ. From the 2d. year of this *Darius* *Notus*'s Reign, *Salpicius Severus*, *Joseph Scaliger*, *Lovel*, *Junius*, and other learned men, reckon the beginning of the 70 weeks of *Daniel*. Our Author *Philostrophus* differs from all other Chronologers, in making *Darius* possess the Kingdom of *Egypt* 60 years. Now as *Apollonius* here accuses *Darius* *Notus* of his indelicate education of his Children, so *Plato* (lib. 7. de Legib.) did condemn *Cyrus* the Great; and *Darius* *Hystaspes*, for the same crime, in that they educated their Children so weakly, as gave occasion for their future Animosities and Wars.

[3] *Cyrus* and *Artaxerxes*; this *Artaxerxes* (the Son of *Darius* *Notus*, and Grandson of *Artaxerxes* *Longimanus*) was in his minority call'd *Aspases*, or as *Plutarch* hath it, *Darjes*; but afterwards he receiv'd for his surname, *Artaxerxes* *Mnemon*; *Artaxerxes*, from the great virtue of his Grandfather; and *Mnemon*, or *Memor*, so call'd from the excellency of his Memory. He had many Wives, and many Concubines. We find mention in Story but of three of his Wives, viz. *Statira*, the Daughter of *Idarnes*, *Atoffa* and *Amestris*, his own two Daughters. The first of these, *Statira*, was poisoned by her Mother-in-law *Parisatis*, for that she had been so great an enemy to her Son *Cyrus*, as also had to her Husband *Artaxerxes*. His second Wife was *Atoffa*, his own Daughter, whom (being moved by the exhortations of his own incestuous Lust, as well as by the obsequious recommendations of his impious Mother *Parisatis*) he married. *Plut.* in *Artax.* His third Wife was another of his own Daughters call'd *Amestris*, who was at first married to one *Tirabacnus*, but afterwards to this her own Father *Artaxerxes* *Mnemon*. Some will have this Prince to be the same with *Abasurnes*, and so give him *Parisatis* for his Wife, but *Mathians*, and other *Historians*, have sufficiently quash'd this error: for *Espher* was divorced from *Abasurnes*, which none of *Artaxerxes*'s Wives were, *Esph.* cb. 1. 19. Also Queen *Espher* was an *Hebrew* by Birth, which neither *Statira*, *Atoffa*, nor *Amestris* were, for they were all *Persian* Women, *Esph.* 2. 17. *Plutarch* (*Vita* *Artax.*) writes, that *Artaxerxes* had 360 Concubines, whereof *Alpasia* being the most eminent for Beauty and Wit, is the only one that is mention'd by Name: she was at first his younger Brother *Cyrus*'s Concubine, but when he was dead, the elder Brother receiv'd her into favour, to the misfortune of his whole Court. *Elian*, lib. 12. cb. 1. *Artaxerxes* *Mnemon* had many Children, as well legitimate as illegitimate: of those that were legitimate, three Sons and five Daughters; *Darius* the eldest Son, who was executed for a Rebellion; *Atraspes* the second; and *Ochus* the youngest. *Plut.* in *Artax.* Of his Daughters, *Atoffa* was the eldest, whom afterwards he married; *Amestris* the second, whom he also married; *Sisymbasis* the third, who married her natural Brother *Aspases*; *Rhodagane* the fourth, married

married to *Orontes*, General of all the Land Forces in *Persia*; and *Alpasia* the fifth, married to *Pharabazus*, Admiral of the *Persian* Navy. *Plut.* in *Artax.* Of his illegitimate or natural Sons there were many; *Plutarch* saith, 160. and *Justin* (lib. 18. saith, 115; whereof only *Artanes* is mention'd by Name. The Ingratitude of his Sons was so great, that when *Artaxerxes* had made his Son *Darius* King in his life-time, thinking to make him sincere to his paternal Interest, nevertheless the same *Darius* was so inhumane, to enter into a Conspiracy with 50 of his Brethren to kill their Father; wherein (as *Justin* observeth, lib. 10.) two things are most prodigious; first, the occasion of *Darius*'s Conspiracy, which was to commit Incest with *Alpasia*, who had been formerly a Concubine to their Uncle *Cyrus*, and was now the same to their Father *Artaxerxes*. And the second thing remarkable is, that in so great a number, the Parricide should not only be agreed on but conceal'd, and that amongst 50 of his own Children, there was not one found, whom either the majesty of a King, reverence of an ancient Man, or indulgence of so kind a Father, could recall from so horrible an act: but this execrable Treason being detected, they were all most deservedly put to death, together with their very Wives and Children. *Ne quid vestigium tanti sceleris exararet*, saith *Justin*, lib. 10. As for *Alpasia*, when the old man first heard their demands, he had put her into a Religious House call'd, *The Temple of the Sun*, which so exasperated *Darius* into this unnatural Revenge, which soon after broke his Father's heart. Having thus therefore described the several Marriages and Children of *Artaxerxes*, give me leave in the next place to acquaint you with the Diffentions betwixt his youngest Brother *Cyrus* and him, occasion'd (as I said before) by the Legacy of their Father *Darius* *Notus*, who bequeath'd to *Artaxerxes* his Kingdom, and to *Cyrus* those Cities whereof he was before Lieutenant. For *Cyrus* thinking this Legacy unequal, as also being encouraged by his Mother *Parisatis*, did secretly prepare to levy War against his Brother; whereof *Artaxerxes* having notice, sent for him; who pretending his great innocence, immediately furnished himself, and was by his Brother bound in Chains of Gold, also had been put to death had not his Mother interceded for him: as having likewise design'd to have murder'd his Brother, whilst he was thus sitting his Robes in the Temple, whereof *Tissaphernes* was the discoverer. But *Cyrus* being thus diffus'd, did now again begin to levy War upon his Brother, not clandestinely, but openly; therefore with some Auxiliary *Greeks* to encourage his own Forces, he marches up boldly to engage his Brother, who was at the head of a far greater number; yet nevertheless *Cyrus* his men, and especially the *Greeks*, had the better of the day, till by the fatal wound and unhappy death of *Cyrus*, the scales were turn'd; some say, he receiv'd the wound from *Artaxerxes*'s own hand, but *Ctesias* *Cnidius*, who was the King's own Physician) writes, that it was given him by a *Caulonian* of mean condition. Now *Cyrus* being thus slain, *Artaxerxes* commanded his Head and his right Hand to be cut off; after which, marching to plunder his Camp, he there seiz'd on his Brother's *Phocæan* Concubine *Alpasia*, and took her for his own; as I have already shew'd. After this, the King beginning his March homewards, and *Parisatis* the Queen-Mother being inform'd of her beloved Son *Cyrus*'s death, meditated upon nothing else but how to be revenged on those that were the chief Instruments of it. Wherefore the *Caulonian* and one *Mithridates* being both condemn'd to die, (each of them for bragging that they had kill'd *Cyrus* with their own hands, because thereby they robb'd the King of that honour, which he pretended unto himself) *Parisatis* begg'd to have the torturing of them, which *Artaxerxes* granting her, the perform'd with such feminine cruelty, that they were 17 days in dying. The next Tragedy he acted was upon *Megates* the Eunuch, whom having won of *Artaxerxes* at Dice, the caus'd to be flay'd alive, for that he was the person who cut off the Head and Hands of her Son *Cyrus*. Afterwards her Revenge fasten'd upon the Queen *Statira*, with whom although she carried it fair outwardly, yet she hated mortally, partly by reason of her former enmity to *Cyrus*, partly for her great interest with the King her Husband, and partly upon the account that she had put to death many of those, who by *Parisatis*'s means had formerly murder'd her Brother *Tentachimus*; and her other Relations; wherefore being at supper together, *Parisatis* cutting a Bird in the middle with a Knife that was poison'd on one side, gave that part which was next the Poison to *Statira*, who seeing *Parisatis* her self eat of the same Bird suspected nothing, nevertheless *Statira* died of the same with great Torment and Convulsions: some time before she died, she began to suspect the true cause of her illness, and acquainted the King with

with it, who knowing the implacable malice of his Mother, soon credited it; and thereupon tortured her nearest Servants; but she kept one *Gygis*, a waiting-Woman, who had been accessory to the fact, and would not deliver her up to him, till at length having notice that the design'd to escape by night, he surpris'd and condemn'd her to have her Head bruist to pieces between two Stones, which is the *Perſian* Law for Poyſoners. As for his Mother *Pariſatis*, he hurt her not in the leaſt, either in word or deed, but the deſiring to go to *Babylon*, he ſent her only with this farewel, that then he would not ſee that City ſo long as ſhe lived. And this is the true ſtate of the domeſtick Affairs of *Artaxerxes*. *Plut.* in *Artax.* *Xenoph.* *exped. Cyri*, lib. 6. lib. 7. *Artaxerxes* after the overthrow of *Cyrus*, ſent down *Tiſſaphernes* (and not *Pharnabazus*, as *Diodorus* writes) to the Sea-coaſts, to recover them again into his power, which belonged to him, both by Inheritance from his Father, and by Conqueſt from his Brother: all which readily ſubmitted to his Summons. Soon after the *Greek* Cities, under *Thymbro* their Captain-General, declared againſt the King, and from a ſmall power grew very conſiderable, and ſucceſſful, chiefly from an Emulation and Diſſention between the two *Perſian* Generals, *Tiſſaphernes* and *Pharnabazus*: which produced frequent Miſcarriages abroad, and Accuſations at home, one of another, to the King, till at laſt *Agſiſlaus* obtaining a conſiderable Victory over the *Perſians*, near the River *Pallolus*, for want of their Foot, which was occaſion'd by *Tiſſaphernes*'s abſence, they accuſed him to the King of Treachery, which Accuſation being vigorously perſecuted by *Pariſatis*, (who bore him a mortal grudge upon the account of her Son *Cyrus*) *Artaxerxes* made *Tiſſaphernes* General in his ſtead, but there ſeize *Tiſſaphernes* in the Baths, and ſend him Priſoner to *Tiſſaphernes*, who forthwith cut off his Head, and ſent it to the King, alſo the King ſent it as a Prefent to his Mother *Pariſatis*, who greatly rejoiced at the ſight. Of this read more in *Plutarch*, *Xenophon*, *Diodorus*, and *Panſanias*. Now concerning this King's Reign Hiſtorians vary; *Plutarch* makes his Rule to be 62 years; others ſay, 55 years; others, 49, and others 43, or 44. but the moſt credible opinion is that of *Beda*, in his fix Ages of the World, and of *Eufebius*, in his Chronicle, who ſay, that *Artaxerxes* for grief of his Sons wickedneſs, died in the 43d. year of his Reign, being *Anno Mundi*, 3610. ante Chriſti Natiuit. 361.

[4] *Artaxerxes*, the Son of *Xerxes*, whoſe ſurname was *Longimannus*, ſo call'd, à *Longitudine manus*, for that as *Strabo* tells us, (lib. 15.) his Hands and Arms were ſo long, that ſtanding ſtraight and upright with his Body, his Hands reach'd down below his Knees. But *Plutarch* (*Vita Artaxerx.*) ſaith, that he had one Hand longer than the other, excepting which blemiſh, he was the moſt beautiful man of his time. *Xerxes*, the Father of this Prince, being murder'd by his Uncle *Artabannus*, left behind him three Sons, viz. *Darius*, *Hyſtaſpes*, and *Artaxerxes Longimannus*; at the time of *Xerxes*'s death, the eldeſt and the youngſt were reſident in his Court, but *Hyſtaſpes* was abſent, aſcending then Governor of *Bactria*. Now *Artabannus* having murder'd their Father, went immediately in the dead time of the night to *Artaxerxes* the third Son, and made him believe that his elder Brother *Darius* was the perſon that had kill'd his Father, out of an ambition to reign himſelf, as alſo that he had a deſign upon his life; whereupon *Artabannus* promiſing him the aſſiſtance of his Guards if he would kill his Brother *Darius*, *Artaxerxes* giving credit to all that he had ſaid, did forthwith put *Darius* to death. When this was done, *Artabannus* calling his Sons together, told them, that if ever they thought to obtain the Kingdom, then was the time, and that it could only be done by *Artaxerxes*'s death. Hereupon they drawing their Swords with a deſign to kill him, *Artaxerxes* receiving but one ſlight wound, defended himſelf ſo bravely, that he ſlew *Artabannus* on the place, as ſome will have it; though others with more reaſon defer the time of *Artabannus*'s death, to whom alſo ſeven months in the Empire are attributed by *Eufebius*. Now by this means, *Darius* being ſlain, *Artaxerxes* came to the Empire in his youth, being the 4th. year of the 78th. *Olympiad*, or in the beginning of the 79th. *Lyſitimus* being then *Archon* at *Athens*, A.M. 3540. and 463 years before the Birth of Chriſt. Thoſe Authors who write, that *Artabannus* ſurvived his firſt Conflict, ſay alſo, that he made a ſecond Attempt upon *Artaxerxes*'s Life, which deſign he communicated to *Megabyzus*, who had married the Daughter of *Xerxes*, and for her looſe life was fallen into a diſcontent; which *Artabannus* did, as thinking no-

thing would make a man more valiant and deſperate than an ill Wife: accordingly *Megabyzus* took an Oath of ſecrecy, yet nevertheleſs ſoon after diſcover'd the whole buſineſs, ſo that *Artabannus* was inſtantly put to death: for the ſame ſix which time, alſo his other Treafons came out, concerning the Murder of *Xerxes* and *Darius*. After *Artabannus*'s death, (which is at large deſcrib'd by *Juſtin*) great Troubles enſued, his Party being very ſtrong and numerous, till at length by the courage of *Megabyzus*, (who was dangerously wounded in the Conflict) three of *Artabannus*'s Sons being kill'd, the Tumult ceaſ'd. The next Diſturbance that alarm'd *Artaxerxes* was a Revolt of the *Bactrians*, occaſion'd, as ſome ſay, by his Mother *Hyſtaſpes* their Governor, out of indignation, to ſee his eldeſt Brother prefer'd before him. Two Battels were fought in this Quarrel, in the latter of which, the Wind blowing in the Faces of the *Bactrians*, *Artaxerxes* became victorious, and reduced all that Countrey to his obedience. After this, *Artaxerxes* had his ſonnetter ſetled the Affairs of his Kingdom, and removed all ſuch Officers as were not for his turn; but the *Egyptians* having heard of the Diſorders in *Perſia* upon the death of *Xerxes*, began to think of recovering their Liberty; for which purpoſe, ſetting up *Inarus* (King of *Lybia*), and Son of *Phammetichus*, for their Prince, they began a Revolt under his Conduct: they furthermore ſent to crave aid of the *Athenians*, who deſiring as well to get footing in *Egypt*, as to reduce the power of the *Perſian* Monarch, furniſh'd them with 300 Ships. Againſt theſe Preparations *Artaxerxes* diſpatch'd (beſides a great Fleet) alſo an Army of 3 or 400000 Foot, under the Command of *Achamenides*, who (as *Cleſias* ſaith) was his Brother, but (as *Diodorus* ſaith) his great Uncle, being the Son of *Darius Hyſtaſpes*. This *Perſian* Army was encounter'd and beat by the *Egyptian* and *Libyan* Forces, wherein *Achamenides* the General, and 100000 *Perſians* were ſlain. After this *Artaxerxes* offer'd great Bribes to the *Lacedaemonians*, for their aſſiſtance in this War, which they reſuſed, his deſign being to make them fall out with *Athens*, that ſo the *Athenians* might be compell'd to withdraw their Forces out of *Egypt*. Nevertheleſs *Artaxerxes* by the next Spring rais'd a new Army of above 300000. while he ſet againſt the *Egyptians*, under the Command of *Megabyzus*, (the Son of that *Zopyrus* who recover'd *Babylon* to *Darius*) joyning *Artabannus* in Commiſſion with him. In this ſecond Expedition, *Megabyzus* wounded King *Inarus* in the Thigh, and obtain'd ſo great a Victory, that he totally reduced the *Egyptians* to obedience, and having taken King *Inarus* Priſoner, *Artaxerxes* made him be crucified. The *Athenian* Fleet was likewiſe deſtroy'd by a ſtorm; for the *Perſians* diverſing the courſe of the River wherein they lay, by making new Channels at the mouth of it, left the Ships at Anchor upon dry ground, and ſo aſſaulted them with their Land Army, and took them. Now *Artaxerxes* having thus compos'd his Troubles in *Bactria* and *Egypt*, did in the 7th. year of his Reign make a Decree in behalf of the *Jews*, that whoſoever of them would, might go up with *Exra*, and inhabit *Jeruſalem*. He alſo contributed ſeveral ſums of Money for their Sacrifices, and other uſes, to be diſpoſed of according to the diſcretion of *Exra*; wherewith *Exra* began to build the Walls of *Jeruſalem*. In the 15th. year of *Artaxerxes*, the *Athenians* having recruited their former loſſes, did with their Fleet, under the Convoys of their Admiral *Cimon*, very much infeſt the *Perſians* at *Cyprus*, in ſo much that *Artaxerxes* was glad to clap up a Peace with them upon diſadvantageous terms; viz. that all the *Greek* Cities in *Aſia* ſhould be free from the *Perſian* yoke. In this laſt Engagement at *Cyprus*, *Cimon* peris'd, and in him the true Gallantry of the *Greekiſh* Nation; for none of their Captains after him did any thing conſiderable againſt the *Barbarians*, excepting *Agſiſlaus*, whoſe War alſo was ſhort, and of little conſequence. In the 20th. year of *Artaxerxes*, *Nebuchad* his Cup-bearer (*Nebem. 1. 11.*) hearing that the Wall of *Jeruſalem* was broken down, and the Gates burn'd with fire, obtain'd leave of him to go with a large Commiſſion for the rebuilding of the Walls, as alſo with a Mandamus to the Keeper of the King's Forreſts, ſo furniſh him with Wood for that purpoſe. About this time it was that *Megabyzus*, *Artaxerxes*'s General, who had done him that ſervice in *Egypt*, was diſoblig'd by the King, in putting thoſe *Egyptian* Priſoners to death, whom he had promis'd their Pardons; in ſo much, that *Megabyzus* leaving the Court in diſcontent, and retiring to his Command in *Syria*, did there with the aſſiſtance of ſome *Greeks*, begin an open Rebellion againſt the King his Maſter, and obtain'd two famous Victories over him. Nevertheleſs, by the mediation of Friends betwixt both, together with the aſſurance of a ſecond Pardon, *Artaxerxes* and *Megabyzus* were again reconciled.

and he brought into the King's presence. But soon after being both together hunting of a Lion, and *Megabyzus* happening to kill the Lion just as the King was going to strike him, the King was so greatly offended thereat, that he commanded *Megabyzus* his Head to be cut off; however, by the intercession of Friends, the King for that time gave him his life, and only banished him; *so unmindful are Princes of all past services!* when after five years exile, he made Friends with *Artaxerxes*, and was restored again to his Favour, so as to eat at his own Table: but soon after he died, being 76 years of age, whose loss was much lamented by the King, and all others: Nor did the King himself *Artaxerxes Longimanus* long survive him, but departed this life, having reign'd, according to *Diodorus*, 40 years; according to *Sulpitius Severus*, 41 years; according to *Ctesias*, 42 years: but the most probable opinion is, that he died in the beginning of the 42d. year of his Reign, being the 2d. year of the 89th. Olympiad; *A. M.* 3582. and 421 *ante Nat. Ch.* *Ctesias* (in *Excerptis Histor. Persic.*) writes, that *Artaxerxes* had only one legitimate Son by his Wife *Damaspia*, named *Xerxes*; but 17 by Concubines, amongst which the three chief were, *Sogdianus*, *Ochus*, (call'd afterwards *Darius Nothus*) and *Arstes*; whereof *Sogdianus* killing *Xerxes*, and *Sogdianus* himself being put to death by the Army, *Ochus* (or *Darius Nothus*) succeeded his Father *Longimanus* to the Crown. Some write that *Artaxerxes Longimanus* had one Daughter named *Parysatis*, but this is uncertain.

[5] *The Story of Themistocles the Athenian, who sometimes coming out of Greece, convers'd with Artaxerxes, &c.* This *Themistocles* was a person of great eminency amongst the *Athenians*, who having spent his youth in Luxury and Extravagancy, attuned for the same by the great Virtue of his ripper years; for he first fortified that famous Harbour *Piræus*, and afterwards overcame the *Persians* in a Sea-Engagement at *Salamines*. *Plutarch* (who hath written his Life at large) saith, that none of the *Greeks* excell'd him, and few equaliz'd him. Now the Story which *Philostratus* here mentions concerning him, is this: That *Themistocles* being falsely accused by the *Athenians*, for joyning with *Pausanias* in a Conspiracy to assist the *Persians* against their own Country, was forced to save his Life by flying into *Persia*, where by *Artaxerxes Longimanus* (the then King) he was honourably receiv'd, and bountifully entertain'd, having three Cities given him, one for Bread, another for Wine, and a third for Victuals; to which some add two more for Cloaths and Linen; and that afterwards he died a natural death at *Magnesia*. However, others write, that *Themistocles* being unable to perform his promise to the King, of conquering *Greece*, (which by this time had *Cimon*, and many other experienced Captains amongst them) poysoned himself for grief. But of this see more in *Plutarch*, *Cornelius Nepos*, *Thucydides*, and *Valerius Maximus*.

Now for as much as in this Chapter, (and elsewhere in this Book) are written the Lives of some of the *Persian* and *Grecian* Monarchs, it may not be improper to give you a compendious Account of the Succession of the four Monarchies, which (although I design for a distinct Treatise hereafter by it self, in a general Body of History, if Life, Health, and Peace, will permit me) may nevertheless at this time prove usefull to such as read the foregoing part of this Chapter. Know then, that History is the Commemoration of things past, with the due Circumstances of Time and Place, in distinct Distances, Intervals, Periods, or Dynasties, by lineal Descents, for the more ready help of Memory and Application. And this (as the learned *Prideaux* observes) may be divided into

1. Ecclesiastical.
2. Political.
3. Of Successions in States, Countreys, or Families.
4. Of Professions, as the Lives of famous men in any Faculty.
5. Natural, as that of *Pliny*, the Lord *Bacon's* Natural History, &c.
6. Various, such as we have from *Valerius Maximus*, *Plutarch*, and *Ælian*. Or
7. Vain, Legendary or Fabulous, such as are comprehended under the Name of *Romances*.

But of these, the two first being only to my purpose at this time, I shall not trouble you with the other five.

First, For Ecclesiastical History, that insisteth chiefly on Church-matters, and hath pre-
cedency before others in respect of its Antiquity, Dignity, and pretended Certainty.

Now

Now that is generally reckoned after this manner,

- Beginning, {
1. From the Creation to the end of the Flood, 1657 years.
 2. From the Flood to the calling of *Abraham*, 367 years.
 3. From the calling of *Abraham* to the *Israelites* departing out of *Egypt*, 430 years.
 4. From the *Egyptians* coming out of *Egypt* to the building of *Solomon's Temple*, 480 years.
 5. From the building *Solomon's Temple* to the erecting of the second Temple by *Zorobabel*, 497 years.
 6. From the building *Zorobabel's* second Temple to the Nativity of our Saviour Christ, 529 years.
 7. From the Nativity of our Saviour to this present time, 1680 years.

Secondly, To Ecclesiastical History thus briefly comprehended, Political in the same method succeeds, treating of Civil Matters in Kingdoms, States, or Commonwealths; and this is, according to prophane Chronology, carried along in these Periods,

- Beginning, {
1. From *Nimrod* (or rather *Belus*) to *Cyrus*.
 2. From *Cyrus* to *Alexander the Great*.
 3. From *Alexander the Great* to *Julius Caesar*; and the fourth Monarchy beginning.
 4. From *Julius Caesar* to *Constantine the Great*, in whom it ended.

For thus Historians have ever divided the Series of prophane Story into these four Empires, called the *Assyrian*, the *Persian*, the *Grecian*, and the *Roman*. As for the first of these, viz. the *Assyrian* Monarchy, it was first begun by *Nimrod*, and destroy'd by *Cyrus*; as for what passed before the beginning of this Empire, we have no other account but in sacred Writ, wherewith since every one either is or ought to be already acquainted, I shall take no further notice of it in this place. We read therefore that after the Division of the Earth, *Nimrod* (the Son of *Chus*, and Nephew of *Cham*) fixed his Seat at *Babel*, and therein first began that Kingdom or Empire, which was call'd by some the *Babylonian*, from *Babel*, the place of the King's Court or Residence; by others the *Chaldean*, from the Countrey *Chaldea*, wherein the City *Babylon* was seated; and by others the *Assyrian*, from *Assur*, the Son of *Sem*, who is call'd by prophane Authors, *Ninus*; and whom *Justin* out of *Trogus* would have to be the first Founder of this Empire, as also the first King that made War upon his Neighbours. *Justin*, lib. 1. Now as this Monarchy was at first instituted by *Nimrod* or *Belus*, (which from *Julius Africanus* and the best Authors I find to be the same) so was it enlarged by *Ninus* and his Wife *Semiramis*, in whose time it was at the height of glory and grandeur; for afterwards by reason of the effeminacy of its Princes it declined, till by the ruine and fall of that Monster, *Sardanapalus*, (who was *Mars ad opus Veneris*, *Marris ad arma Veneris*) the Empire became divided between those two Rebels, *Arbaces* and *Belochus*, in whose Successions it lasted, till by the death of *Belsazzar*, last King of the *Babylonians*, and of *Darius*, last King of the *Medes*, the whole Empire was again united, and so descended upon *Cyrus* the Great, who began the second Empire of the *Medes* and *Persians*. This first Empire began in the year of the World, 1788. it lasted 1646 years, and was subverted or translated into *Persia* in the year of the World, 3434. Now the several Races and Successions of Kings that govern'd this first *Assyrian* Monarchy, are as followeth

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| 1. <i>Nimrod</i> , or <i>Belus</i> . | 9. <i>Belochus</i> the 1 st . | 23. <i>Lampares</i> . |
| 2. <i>Ninus</i> . | 10. <i>Baleus</i> the II. | 24. <i>Pannias</i> . |
| 3. His Wife <i>Semiramis</i> . | 11. <i>Alcadas</i> . | 25. <i>Sesarmus</i> the 1 st . |
| 4. <i>Ninus</i> , or <i>Ninus</i> the II. | 12. <i>Mamitus</i> . | 26. <i>Mareus</i> . |
| 5. <i>Arias</i> , of whom together with these, that follow, there is little known, till we come to <i>Sardanapalus</i> . | 13. <i>Mancalus</i> . | 27. <i>Taurans</i> . |
| 6. <i>Arbaces</i> . | 14. <i>Sherus</i> . | 28. <i>Tentans</i> . |
| 7. <i>Baleus</i> the I. | 15. <i>Mamelys</i> . | 29. <i>Timens</i> . |
| 8. <i>Armarites</i> . | 16. <i>Sparatus</i> . | 30. <i>Doridus</i> . |
| | 17. <i>Ascades</i> . | 31. <i>Eupatus</i> . |
| | 18. <i>Amynas</i> . | 32. <i>Euphates</i> . |
| | 19. <i>Belochus</i> the II. | 33. <i>Pyrrhidius</i> . |
| | 20. <i>Belopares</i> . | 34. <i>Asphradus</i> . |
| | 21. <i>Lampides</i> . | 35. <i>Asphradus</i> . |
| | 22. <i>Sesares</i> . | 36. <i>Asphradus</i> . |

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37. *Sardanapalus*; after whose death the Empire was divided between *Arbaces* and *Belochus*; *Arbaces* enjoy'd the Government of the *Medes*; and *Belochus* of the *Assyrians*: their Successions were are as followeth:

1. *Arbaces.*
2. *Mandaucæ.*
3. *Sofarmus.*
4. *Attycas.*
5. *Arbianes.*
6. *Arseos, or*
Deioces.
7. *Phraortes.*
8. *Cyaxares. And*
9. *Astiyages, the Father of*
Darius Medus.

1. Phul-Belochms.
2. Tiglar-Philassar.
3. Salpmanassar.
4. Sennacherib.
5. Assar-Haddon.
6. Merodach.
7. Ben-Merodach:
8. Nabopalassar.
9. Nabuchodonosor.
10. Evil-Merodach.
11. Belshazzar. And

For *Astyages* and *Belsazar* gave a period to this first Monarchy, whereof *Cyrus* became sole Monarch.

Now concerning this second Monarchy, some will have it that *Darius Medus*, the Son of *Affages*, began it, and that *Cyrus* (*Affages* his Grandson by his Daughter *Mandana*) did enlarge and perfect it, for that (they being both Kings, one of *Media*, and the other of *Persia*) when joining their Forces together, they overthrow *Bellaxar Darius*, thereupon annex'd *Babylon* to his part of the Empire. Yet nevertheless the most general and most reasonable opinion is, that *Cyrus* alone was the first Founder of the second Monarchy, because that whilst *Darius* lived, the Empire was divided betwixt *Cyrus* and himself; for as *Xenophon* testifies, *Cyrus* out of his liberality and bounty, permitted *Darius* to possess the Kingdoms of *Media* and *Babylon* during his life, both which, after *Darius's* death, he united to his own: from which union we may most properly derive the original of the second Monarchy, and by consequence attribute its sole foundation to *Cyrus*. It was call'd the Monarchy of the *Medes* and *Persians*, because the Empire did chiefly consist of those two Kingdoms. The principal Enlargers of this second Monarchy were *Cyrus* the Great, *Darius Hystaspes*, and *Artaxerxes Longimanus*; as for the rest of the Kings that ruled it, they were so tyrannical and vicious, that the Empire suffer'd much under their Government, till it was totally subverted under the Reign of *Darius Codomannus*, who being overcome by *Alexander* the Great, lost both his Life and Empire; which was immediately thereupon translated into *Greece*, where *Alexander* began the third and *Grecian* Monarchy from that fall of *Darius Codomannus*. This second Monarchy of the *Medes* and *Persians* lasted from its beginning under *Cyrus* to its subversion under *Darius* 228 years: wherein there were two Families possess'd the Empire; the first was of *Cyrus*; the second of *Darius Hystaspes*: as for the Family of *Cyrus*, it expired in his Son *Cambyses*, who killing his own Brother *Smerdis*, and committing Incest with his Sisters, did afterwards lose his life by a Rebellion of the *Magi*, who, pretending the King's Brother *Smerdis* was not slain, set up a Pseudo-*Smerdis* of their own to reign, which was soon discover'd by his clout ears, and made away by the Nobles. After which, *Cambyses* having left behind him but only one Daughter *Pantapes*, and the Empire being left without a Prince to govern; it was agreed on by those seven Noblemen, (*Orontes*, *Inapuerbes*, *Gobryas*, *Megabyhus*, *Aspathines*, *Hystarnes*, and *Darius*, afterwards call'd *Hystaspes*, who had lately conspired together, and destroy'd both the *Magi* and their Pseudo-*Smerdis*;) that from amongst themselves a new King should be elected after this manner: viz. that each of them riding the next morning into the Suburbs, he whose Horse first neigh'd should obtain the Empire; which thereupon (as I have shew'd elsewhere) fell to *Darius Hystaspes*, by the cunning of his Groom *Oebares*, who giving his Master's Horse a Mare in the same place over-night, the Horse immediately fell a neighing so soon as he came thither again the next morning: and so won his Master *Darius* the Kingdom; whose Family was the second and last Race of Kings that govern'd this second Monarchy of the *Medes* and *Persians*, as appears in this Line of their Succession:

I. Fa-

- Artaxerxes Longimanus**

Familia Prima.

1. *Cyrus the Great.*
2. *Cambyses.*

II.

Familia Segunda

3. *Darius Hystaspes.*
4. *Xerxes.*

As for the third Empire or Monarchy, which immediately took its rise from the fall of the second, it is called the *Grecian* or *Macedonian* Monarchy, from its first founder *Alexander the Great*, who was of *Macedon*, and a *Grecian* born: for he having overcome *Darius*, the last King of the *Persians*, first established this third Monarchy of *Greece*, in the year of the World, 3644; *ante Christum* M. 329. This Dominion of *Alexander* excelled all others that had been before, for that having annex'd the Kingdoms of *Media* and *Persia* to his own Empire of *Greece*, he in the space of twelve years rendered himself almost Master of the whole Universe. But this third and *Grecian* Monarchy lasted not long in this united flourishing condition; for *Alexander* dying without Sons, and leaving his Dominions, *res legibus*, to the worthiest, occasion'd many Competitors, every one in his own esteem claiming a share, till after many sharp Contentments among them, four of the most eminent shared the Empire between themselves, dividing it into four Dynasties or Kingdoms, *viz.* the Kingdom of *Macedon*, the Kingdom of *Asia Minor*, the Kingdom of *Syria*, and the Kingdom of *Egypt*: all which were in process of time reduced to the Roman Yoke. 1. *Asia Minor* was conquer'd by the *Romans*, when *Antiochus* the Great was vanquish'd by *L. Scipio* the Proconsul; who for that Victory was ever after call'd *Asiaticus*: *Justin*, lib. 31. and *Livy*, lib. 37. 2. The *Romans* subdued *Macedon*, when *Paulus Aemilius* the Roman Consul took *Perseus* (the last King of *Macedonia*) Prisoner, which was A. M. 3803. and about 176 years after the death of *Alexander* the Great: 3. The *Romans* conquer'd *Syria*, when *Tigranes* was defeated by *Pompey*, which was 266 years after the death of *Alexander*. *See Justin*, *Plutarch*, *Livy*, 4. and lastly, *Augustus Cæsar* added the Kingdom of *Egypt* to the Roman Empire, upon his Victory over *Anthony* and *Cleopatra*, reducing it into the form of a Province, which happen'd 294 years after *Alexander's* death. *Plutarch* in *Antony*, *Polem*, lib. 3, ch. 8. So as this *Grecian* Monarchy lasted completely 300 years; that is to say, from the death of *Alexander* the Great, to the death of *Cleopatra*, 294 years, as *Profly* writes; whereas unto if 6 more are added for the Reign of *Alexander*, from the death of *Darius Codomannus*, to his own death, it will amount to the just and full time of 300 years. *Arrianus*, *Diodorus*. Now for the Succession of those several Kings that possess'd the four Divisions of this third *Grecian* Monarchy, they were as follows:

I.

Over the whole Grecian Monarchy, reign'd
Alexander M. 6 years, beginning his
Reign, A. M. 3642.

II.

Over the Monarchy as it was divided, reigned four several Kings; the Macedonian, Asiatick, Syrian, and Egyptian.

I.

The Kings of *Macedon* were,
1. *Aridans*, the Brother of *Alexander M.*

2. *Cassander*, the Son of *Antipater*.
3. *Philipppus*, the Son of *Cassander*.
4. *Antipater* and *Alexander*, both Sons of *Cassander*.
5. *Demetrius Poliorcetes*, Son of *Antigonus*,
King of *Asia*.
6. *Pyrrius*, King of *Epirus*.
7. *Lysimachus of Thrace*, *Alexander's* Officer that kill'd the Lion.
8. *Ptolemæus Ceraninus*, Son of *Ptolemæus Lagus*.
9. *Meleager*, one of *Alexander's* old Officers.
10. *Antipater* the II.

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11. *Sosthenes*;
12. *Antigonus Gonatus*, Son of *Demetrius Poliorcetes*.
13. *Demetrius*, the second Son of *Antigonus*.
14. *Antigonus* the second, surnamed *Dafnus*.
15. *Philippus*, (Son of *Demetrius* the 11th) was overcome by the Romans.
16. *Perseus*, the last King of *Macedonia*; who being overcome by *Paulus Aemilius*, the Roman Consul, was imprisoned during life: by which means, the Kingdom of *Macedonia* coming under the Roman Jurisdiction, they were nevertheless permitted to enjoy their freedom, till being betrayed into a Rebellion by a counterfeit *Philip*, their Commander, the Romans upon that reduced them into a Province.
17. And this was the end of that one part of the third and Grecian Monarchy called *Macedonia*, A. M. 3803.

II.

The Kings of *Asia Minor* were,

1. *Antigonus*, Philip of *Macedonia*'s Natural Son.
2. *Demetrius Poliorcetes*, who was expelled this Kingdom by his Son-in-law *Seleucus Nicanor*, after which, this *Asia Minor* was annex'd to the Kingdom of *Syria*, A. M. 3683.

III.

The Kings of *Syria* were,

1. *Seleucus Nicanor*.
2. *Antiochus Soter*, the Son of *Seleucus Nicanor*.
3. *Antiochus* the second, surnamed *Theos*.
4. *Seleucus Callinicus*, the Son of *Theos*.
5. *Seleucus Cennenus*, the Son of *Callinicus*.
6. *Antiochus Magnus*, the Brother of *Cennenus*.
7. *Seleucus Philopater*, or *Soter*, the Son of *Antiochus M.*
8. *Antiochus Epiphanes*, the Brother of *Seleucus Epiphanes*.
9. *Antiochus Eupator*, the Son of *Antiochus Epiphanes*.

Wherefore the Roman Power having in this manner swallow'd up the four several Divisions of the third Monarchy, the fourth Monarchy must by consequence take its beginning at *Rome*; and so we find it: for *Julius Caesar* is reckon'd to be the first Founder of this fourth Empire, which derives its Name of *Roman* from the City of *Rome*, it self: *Romanus* (speaking of the greatness of this Empire saith, *Romanum imperium velut Anchora suis fastigiis Munda*. The City of *Rome* was call'd the Head of the World, and the *Romans* the Lords of the Universe.

Terrarum Dea, gentiumque Roma,

Cui par est nihil, & nihil secundum, Mart.

Alfo

10. *Demetrius Soter*.
11. *Alexander Balas*, or *Keles*.
12. *Demetrius Nicanor*, the Son of *Demetrius Soter*.
13. *Antiochus Euthenes*.
14. *Tryphon*.
15. *Antiochus Sidetes*, alias *Soter*, the Son of *Demetrius Nicanor*.
16. *Demetrius II. Nicanor rex*.
17. *Alexander Zebenna*.
18. *Antiochus Grypus*, the Son of *Demetrius*.
19. *Antiochus Cyzicenus*, *Seleucus* the 5th, *Antiochus Eufabes*, *Philippus*, and *Demetrius*, were all the Sons of *Grypus*, who being at variance amongst themselves, became a prey to *Tigranes* of *Parthia*.
20. *Tigranes* himself was soon after subdued likewise by *Pompey*, and *Syria* made a Province by the Romans, A. M. 3890.

IV.

The Kings of *Aegypt* were,

1. *Ptolemaeus Lagus*, Philip of *Macedonia*'s Natural Son.
2. *Ptol. Philadelphus*, that married his own Sister *Arfooe*.
3. *Ptol. Euergetes*.
4. *Ptol. Philopater*.
5. *Ptol. Epiphanes*.
6. *Ptol. Philometor*.
7. *Ptol. Physcon*.
8. *Ptol. Lathurus*, or *Lamyras*.
9. *Ptol. Alexander*.
10. *Ptol. Lathurus*, recall'd again from Banishment.
11. *Ptol. Anletes*.
12. *Ptol. Dionysius*.
13. *Cleopatra* (the Daughter of *Ptol. Anletes*) was at first the beloved Mistress of *Julius Caesar*, and afterwards of *Mark Anthony*, whose overthrow at *Actium* broke her heart, so that she voluntarily threw away her own life with the biting of an Asp; after which *Aegypt* was reduced into a Roman Province, whereby the third Monarchy did totally expire.

Alfo *Propertius*:

Omnia Romana cedunt miracula terre;
Natura hic populi, quicquid ubique fuit.

Again *Ovid*:

Gremibus est aliti Tullius, dum admittit cetera;
Romane speramus est ubi, & ubi Roma. Lib. 12. Fast.

Likewise *Petronius Arbiter*:

Orbem jam totum visitor Romana, & orbem;
Qua mare, qua terra, qua fides, curris utrumque.

This Roman Empire is divided into several Periods: whereof the first (which comprehends all the Heathen Emperors, and lasts about 355 years) is reckon'd from *Julius Caesar* to *Constantine the Great*; the second from *Constantine the Great* to *Justinian*; the third from *Justinian* to *Charles the Great*; and the fourth from *Charles the Great* down to our present Times, therein containing the Government of the Western *Emperors*. But for as much as *Philosophers* lived long before any of these late Periods, so that I can have no occasion to mention any part of their History, I shall therefore at this time descend no lower than the first Period of this fourth Monarchy, which begins with *Julius Caesar* and ends to *Constantine the Great*, the Father of *Constantine the Great*, and so concludes the Succession of this Empire was thus:

1. *Caius Julius Caesar*.
2. *Octavianus Caesar Augustus*.
3. *Cl. Tiberius Nero*.
4. *Caius Caligula*.
5. *Claudius Tiberius Drusus*.
6. *Cl. Domitius Nero*.
7. *Sergius Galba*.
8. *Salvius Otho*.
9. *Aulus Vitellius*.
10. *Flavius Vespasianus*.
11. *Titus Vespasianus*.
12. *Fl. Domitianus*.
13. *Nerva Cocceius*.
14. *Septimius Trajanus*.
15. *Elisus Hadrianus*.
16. *Antoninus Pius*.
17. *M. Aur. Antoninus Philo soph.*
18. *Aurelius Commodus*.
19. *P. Elms Pertinax*.
20. *Didius Julianus*.
21. *Septimius Severus*.
22. *Antoninus Bassianus*.
23. *Opilius Macrinus*.
24. *Heliogabalus*.
25. *Aur. Alexand. Severus*.
26. *Maximinus Thrax*.
27. *Gordianus*, Father and Son.
28. *Phuipin and Balbinus*.
29. *Gordianus the third*.

30. *Philippus Arabs*, and his Son.
31. *Decius*, and his Son.
32. *Trobonianus Gallus*, and his Son.
33. *P. Licinius Valerianus*, and his Son.
34. *P. Elms Gallienus*, and his Son.
35. *Valerius Aurelius*, and his Son.
36. *Maximianus Tacitus*, and his Son.
37. *M. Aurelius Probus*, and his Son.
38. *M. Aurelius Carinus*, and his Son.
39. *Valerius Diocletianus*, and his Son.
40. *Constantine Chlorus*, and his Son.
41. *Constantine the Great*, and his Son.

This comprehensive Scheme of History is what I some years since compos'd for my own private use, as an affiant to my bad memory, and whereby I have found it not ineffectual in my reading ancient Story; for without some such general knowledge of the Succession as well of Empires as Kings at first obtain'd, a man will find himself at a great loss when he reads any one Prince's Life, which generally relates to former Occurrences, whereof he is ignorant; as also not so well able to digest and remember what he then reads. To be first well acquainted with the Rise, Progress, Declension, and final Subversion of an Empire, is above all things the greatest help to him that shall afterwards read the Lives of its several Princes; he that knows how the first *Assyrian* Monarchy was founded by *Nimrod*, enlarged by *Ninus* and *Semiramis*, divided upon the death of *Sardanapalus*, and destroy'd by *Cyrus*, may afterwards launch with pleasure and confidence into the Chronicles of that first Monarchy: He that understands how *Cyrus* by the defeat of *Belshazzar*, and by his Uncle *Darius Medus*'s death, possess'd himself of the whole *Assyrian* and *Babylonian* Monarchy, and translating the same into *Perfia*, did there begin the second Monarchy; how *Cyrus*'s Family extinguishing in his Son *Cambyses*, *Darius Hystaspes* won the Empire by his Horse's neighing; and how it continued in his Family, till by *Darius Codomannus*'s Luxury, this second Monarchy was subverted and translated into *Greece* by *Alexander the Great*, shall very easily acquaint himself with all other parts of the

the Persian Story. Also he that is at first acquainted with the beginning of this third Grecian Monarchy, by Alexander the Great his Victory over Darius, with the division of the same by his death into four several Kingdoms, and how each of those four Kingdoms were afterwards subdued by the Romans, will be able the more easily to inform himself not only of the several Decays and final Ruine of the third Empire, but likewise of the many Advances which the Romans made to the fourth, till at last it began under Julius Caesar, and extended its first Period to Constantine the Great. So that nothing is a greater help to an Historian, than a right understanding of the several Descents and Falls of one Monarchy into another, which method being so useful, brief, and hew, I hope may not prove less beneficial to others than to my self. Yet nevertheless, since I design this but as an assistance to their reading the Historians at large, those who are so minded may please for the first Persian Monarchy, besides the Scriptures, to peruse Josephus, Diodorus Siculus, and Justin, the Epitomized of Tragus; other ancient Authors there were who treated of those Times, as Ctesias, Herodotus, and Megasthenes, whereof we have now only some few fragments remaining in Photius and Josephus; unless you will give credit to that counterfeit Monk Amnius Viterbiensis, who hath imposed upon the World his own Impositions under the Names of Herodotus, Ctesias, Megasthenes, and other ancient Writers. For the second Monarchy which was called the Persian; they may read Herodotus, wherein he that distinguishes between what he delivers of his own knowledge, and what from the report of others, shall not be deceiv'd: let them also read Thucydides, who faithfully delivers an Account of the Peloponnesian War, which happen'd in his own Time: neither must that great Captain, Philosopher, and Historian, Xenophon, be omitted, notwithstanding his History of Cyrus seems rather to be a political Romance, and Character of what a Prince should be, than the true History of what Cyrus really was: also Plutarch, Diodorus, and Justin, must be again inspected for this second Monarchy. Now for the third and Grecian Monarchy, Arianus Nicomedensis and Quintus Curtius must be perused, as treating altogether of the Deeds of Alexander; also Plutarch, Justin, Polybius, and Diodorus, who treat of Alexander's Successors. Lastly, For the well understanding of the fourth Monarchy, which was call'd the Roman, and began under Julius Caesar, must be read, Caesar's Commentaries, Dionysius Halicarnassensis, Titus Livy, Valerius Maximus, Plutarchus, Cornelius Tacitus, Plinius secundus, Suetonius, Appian, Lucius Florus, Herodian, Dion-Cassius, Julius Capitolinus, Elius Lampridius, Flavius Vopiscus, Elius Spartianus, Vulcatius Gallicanus, and Ammianus Marcellinus; not to mention such Authors or Ecclesiastical Writers, who either wrote after Constantine, or intermix'd sacred and prophane Story together. Now of each of these four Monarchies, we have many eminent modern Authors treat; such as the learned and venerable Primat Usher his Annals, famous for Chronology; that martial and ingenious Knight Sir Walter Raleigh, eminent for his critical Learning, wherein notwithstanding he is too prolix; the industrious and learned Dr. Hoel, more famous for his Method than Style; and the learned Prideaux, whose Introduction to History hath not a little benefited the Youth of this English Nation. But when all is done, 'tis most safe and satisfactory to go to the Fountain-head, and search the ancient Authors themselves: for,

Dulcius ex ipso fonte bibuntur Aquæ. Horat.

CHAP.

CHAP. XX.

Apollonius as he was brought to the King, discours'd concerning the Wife of a certain Pamphylian, who was acquainted with Sappho, to the end he might not seem to admire the King's Bravery: afterwards being come into the King's Presence, he had a large Conference with him; and how the King admired him.

Thereupon Apollonius made his entrance, being attended with a numerous Train; for they thought to [1] gratifie the King by so doing, in that they perceiv'd him to be delighted with the Arrival of Apollonius; who being come into the Palace, did not so much as cast an eye upon those things which were admired by others, but pass'd by them unconcern'd, as if he were travelling; and calling Damis, said unto him, Thou asked me of late what was the Name of that [2] Pamphylian's Wife which is said to be acquainted with [3] Sappho, and to have compos'd those Hymns which are at this day sung in honour of [4] Diana Pergæa, after the [5] Æolian and Pamphylian manner. I ask'd you indeed, (said Damis) but you told me not her Name. I did not, (reply'd Apollonius) but only declared to you the measure of the Persian, with their Names, and how the Æolian in their highest pitch and propriety differ from the Pamphylian: Afterwards we turn'd our Discourse to some other thing, and you no more ask'd me concerning the Womans Name: wherefore now know, that her Name is Demophyla, and she had like her, Virgins to her Scholars, and compos'd Poems, partly of Love, and partly of the Praises of Diana, in imitation of her, and taken out of the Poems of Sappho. Wherefore how far he was from admiring a King and his Grandeur, he made appear by this, in that he vouchsafed not so much as to cast an eye on them, but all the way discours'd of other things. The King seeing him come (for the Court of the Temple, was somewhat large) spake to his Attendants, as if he knew the man, and when he drew near, cried out with a loud voice, This is Apollonius, whom my Brother Megabates said he saw at Antioch, honour'd and admir'd by all good men; for he then describ'd him to be such an one, as the person I now see. Apollonius coming to the King, and saluting him, the King spake to him in Greek, and bade him sacrifice unto the Gods with him, for he was then about to offer a choice [6] Nisæan Horse to the Sun, having adorn'd him as if he was to be led in pomp. Whereupon Apollonius answer'd, Do you (O King) sacrifice after your manner, and give me leave to sacrifice after mine. Having thus spoken, he took Frankincense, and said, O Sun, conduct me so far as it seemeth good to me and thee! and let me know virtuous men! but as for the wicked, let me neither know them, nor they me! When he had spoken thus, he threw the Frankincense into the fire, and then beholding how the smoke ascended, what turnings it made, and with how many heads it lifted up it self, and how high; also touching the fire, and observing it appear'd of a good Omen; he said to the King, Do you now sacrifice according to the custom of your Country, for I have observ'd the fashion that we have: Thereupon he withdrew himself from the Sacrifice, that he might have nothing to do with blood. After the Sacrifice was ended, he return'd to the King again, saying, O King, Are you acquainted with all the Greek

Greek Tongue, or only with some little thereof, to the end you may more freely converse, and not seem displeasing, if any Grecian come hither? I understand the whole Language (said he) as well as my Mother-Tongue, wherefore speak what you please, for that is the reason why you ask. It is so indeed, reply'd Apollonius, therefore hearken to what I shall say! The intention of my Journey is to visit the Indians, but I was unwilling to pass by you, hearing you to be such a man, as I now apparently perceive you are; and desiring to understand the Wisdom which the Magicians amongst you do profess, as namely, whether they be skill'd in divine matters, as report goeth of them. As for me, I am addicted to the Wisdom of [?] Pythagoras the Samian, who taught me in this manner to worship the Gods, and to understand from them both the things that are seen, and those that are not seen, also to talk with the Gods, and cloathe my self with this fleece of the Earth, which was not shorn from the Sheep's back, but springeth up purely from the pure, being a gift of Water and Earth, even made of linen. Likewise the length of my Hair was taken up from Pythagoras, as also my abstinence from living Creatures comes to me from his Wisdom. Wherefore you must not expect that in Drinking and Revelling I should be a companion to you or any other. As for doubtful and intricate matters, I can resolve them; for I do not only know, but also foreknow the things that are to be done. This is the Discourse that Damis said he had with the King, and Apollonius himself hath written an Epistle of the same, as he also digested many of his other Discourses into Epistles.

Illustrations on Chap. 20.

[E] Or they thought to gratify the King by so doing, &c. This may justly give us occasion to reflect on the servile and obsequious Flatteries of Courtiers towards their Prince. *Titus Livy* well observes, that the speech of men educated in Courts is ever full of vain ostentation and flattery; every man indifferently extolling the King beyond all the bounds of modesty and reason. *Quicquid calcaverit hic, Rosa fiat.* If a Prince knows but the four corners of the Winds, (whereof no mean Subject is ignorant) yet how greatly is this virtue extoll'd in him, for being so Weather-wise? If he understands but how to steer a small Barge or Cock-boat in a calm River, (wherein many thousand Tar-pawlines exceed him) yet how greatly do they magnify his wonderful skill in Navigation? If he knows but when a Fiddle is out of tune by its squeaking, they presently cry him up for a Musician; if he can ride a Horse but a foot pace, for an expert Horseman; and if he can distinguish between a Sign-post, and some famous Italian piece drawn by an eminent Master, for his great knowledge in Painting. Thus are they abused by the servile Wretches about them, and never suffer'd to come to the knowledge of truth. What the King loves, they love; and what the King does, they do, be it never so mean and base. All Alexander's Followers carried their Heads sideling, as he did; and those that flatter'd *Dionysius*, run their Heads against Posts, and tumbled over Chairs, to be thought as purblind as their Master. For the same Reason *Montaigne* writes, that he hath seen Deafness affected in the Court of France. And because the King hated his Wife, *Plutarch* saith, the Courtiers (in his time) sued out a Divorce from theirs, although they loved them never so well. *Minutius*, pretending to skill in Physick, his Flatterers came about him to have their Members incized and cauterized by him, well knowing that when a Prince sets up for Doctor, you cannot oblige him more than in becoming his Patient. *Favorinus* the Philosopher being in a Dispute with the Emperor *Adrian* about the interpretation of some word, yielded the victory to the Emperor, and being ask'd why he did so, reply'd, *Would you not have him who hath the absolute Command over thirty Legions to be wiser than I?* *Asinius Pollio* refused to answer those Verses which *Augustus* had written against him, because, (said he) it is no wisdom to contend in writing with him who may prescribe. And they had reason so to do; for *Dionysius* not being able to equal *Philoxenus* in Poetry, or *Plato*

in Discourse, condemn'd the one to the Stone-quarry, and sent the other to be sold as a Slave in the Isle of *Agina*. Nevertheless the good and the bad King are less'd both alike; he that is hated, and he that is beloved, are both equally courted by those about them; they wait upon him as the Crows do upon a dying Horle, not out of love to him, but to themselves. This made *Julian* the Emperor (when commended by his Courtiers for his justice), say, *He should soon grow proud of those praises, if they came from men that durst speak otherwise.* The Flatterers of *Alexander* the Great made him believe that he was the Son of *Jupiter*, but being one day much hurt, and seeing the blood gush out at his wound, he ask'd them what they thought of that, whether the blood was not of a lively red colour, and meely humane? Also *Hermodorus* the Poet calling *Anigonus* the Son of *Phaenias* in one of his Poems, *Anigonus* very wisely reply'd, *My Friend, He that empereth my Close School, knoweth it to be otherwise.* *Seneca* makes this one of the greatest Blessings of Royalty, that Subjects are forced to bear with, and to commend even the very extravagancies of their Prince.

*Maximum hoc regni bonum est,
Quod salta domini cogitur populus sui
Quam ferre, tam laudare.* — *Thyest.* Act 2. Scen. 1.

If a Prince be as effeminate as *Sardanapalus* himself, his Courtiers shall indulge him in his Lulls, and be more ambitious of *Cleopatra's* favour, more proud of a smile from her, than of the greatest honour in the World. This made an ingenious Author observe, that a Courtier's Face as well as his Cloaths must ever be in the fashion, for that he amongst them who cannot upon all occasions shift his Countenance, will not in time be able to shift his Linen. When *Sempronius* so basely kill'd *Pompey* on the Egyptian shore, it was only to curry favour with *Caesar*, and had *Caesar* himself been in the like adversity, they could have done the same for him. There is nothing so treacherous and base which to gratify their Prince they will not undertake, even to the ruin both of King and Kingdom. If he be inclin'd to Tyranny, they shall promote it, by advising to a standing Army, to oppress the people with illegal Exactions, and to govern without Law; and if he be addicted to Women, they presently turn his Pimps. Now he that most caresses the Prince of Care and Business, or the that contributes most to his pleasures, are always his chiefest Favourites, and these (though the greatest grievances of the Subject) are idolized by the inferior hangers on; for every young Courtier is like a Hop, that must have a Pole to support him; and therefore in the fall of one great Favourite, several others perish. Now as 'tis said of the Whale, that he is steer'd in her course through the guidance of a far smaller Fish, so fares it with too many Princes, who hearing less than any one sort of men, are in their weightiest affairs guided by no higher Dictates, than those of a perfidious Mistress or Favourite.

[2] *Pamphylia*, a Country in Asia the Less, on the East-side of Cilicia, by the Mountain *Taurus*. *Sir. Clim. 5.*

[3] *Sappho*, the famous Lesbian Poetess. Concerning her Father, Authors vary who he was: some say *Scammon Dronymus*, others *Simon*, others *Eunomius*, or *Emmetus*, others *Eregius*, or *Encyrtus*, others *Semas*, others *Camonius*, and others *Etarcius*; however they all agree that *Cleis* was her Mother. She had three Brothers, viz. *Larycus*, *Eurytus*, and *Choraxus*, whereof *Larycus* was her Favourite and beloved, for the hated *Choraxus* so much as to write several invective Poems against him. She was married to a wealthy man named *Cercela*, or as others call him, *Cercylla*, by whom she had one only Daughter called *Cleis*, after her Grandmothers Name. Afterwards becoming a Widow, some (who make her to be very lascivious) say, she fell in Love with *Phaon*, who being gone into *Sicily*, and the being jealous of him in his absence, fell into such a rage and passion, that she cast her self headlong from the top of a Rock into the Sea; *A. M.* 4684. and before Christ, 515 years, according to *Monfieur Tzetzes*, who makes her contemporary with *Xenophanes* the Philosopher, with *Theognis* and *Pindar* the Grecian Poets, and with *Lucretia* the Roman Matron. But *Posinus* (*de Poet. Græc.*) saith, some think that she lived in the time of *Archilochus* and *Hippodameter*, or rather in the 42d. Olympiad. Of her passionate Love *Fits* speaks *Plutarch* (*de Amore*) wherein he saith, she lost her Voice, became speechless, pale and wan, fell into cold sweats, tremblings and shakings,

their young people, by causing them to sing them; and we see the Rules of Grammar are for the same reason contriv'd into Verse. *Achilles* in *Homæ* diverted himself with his Harp, when he was at leisure from his military Employes; the Gally-slave, Plow-man, Garter, and Labourer, ease the tediousness of their Toyl and Journey with singing and whistling; Artificers and Shepherds sweeten their Labours with Songs, and Maids spin more nimbly with the humming of an old Ballad or Song. The *Romans* sung Spontado Verles whilst they offer'd their Sacrifices; and *David* danced before the Ark, all his Psalms being fitted to the Harp, and other harmonious Instruments. Musick excites both sadness and mirth; for as Physick either quiets or purges the Humours of our Bodies, so doth Musick the Passions of the Mind. The Emperor *Theodosius* was averted from destroying the City of *Antioch*, by the melodious Sonnets of little Children, instructed therein by *Flavianus* their Bishop. The Prophet *Elisba* caused the Harp to be play'd on to him, before he prophesied the overthrow of the *Moabites*; and *Micahia* in the presence of King *Ahas* refused to prophesie, till one had first play'd before him on a musical Instrument. Mr. *Osborn* saith, that a handsome Woman who sings well is a Mouse-Trap baited as both ends; and thus we see *Servantes* captivated *Mithridates* with a Song. Therefore considering the great influence which Musick hath over the Minds of men, it is no small policy in Ecclesiasticks to assign the use of Organs in Churches, which gets men a stomach to their devotion, whether it be good or bad; as in an *Italian* Ay, the young Ladies mind not the Sense and words, but the Musick. Finally, The Ancients had no small Veneration for Musick, when they feign'd *Apollo* the God of Wisdom, to be the God of Musick too. However some there have been that have decry'd it; thus *Antisthenes*, *Scipio*, *Æmilius*, and *Cato*, utterly despised this Science; thus *Alexander* was reprov'd by *Philip* for singing, and had his Harp broke by his Schoolmaster *Antigonius*. The *Egyptians* (as *Diodorus* witnesseth) forbade the use of Musick to their youth, as rendering them luxurious and effeminate; also *Ephorus* (according to *Polybius*) condemns it as an Art invented only to deceive and debauch men. Mr. *Osborn* is a great enemy to this Art, saying, that Musick is so unable to refund for the time and cost required to be perfect therein, as he cannot think it worthy any serious consideration or endeavour; the owner of that quality being still oblig'd to the trouble of calculating the difference between the morose humour of a rigid Refuser, and the cheap prostituted levity and forwardness of a mercenary Fidler; denial being as often taken for pride, as a too ready compliance for ostentation.

Omnibus hoc vitium est cantoribus, inter amicos
Ut nunquam inducant animam cantare rogati,
Injussu nunquam desistant. — Horat. lib. 1. sat. 3.

Those so qualified seldom know when 'tis time to begin, or give over; especially Women, who often decline in modesty, proportionably to the progress they make in Musick. As for my own part, I have spent some time in practising Musick, and repent not my self of it, since though I pretend not to divert others, yet can I divert my self, when retiring from my noisome tedious Studies, I play over some new set of Lessons, which is neither so dangerous nor expensive as almost all other Recreations are. *Seneckas* non cibaria carotem: 'tis a diversion even in old age, when being disabled from all other Recreations without doubt; yet may he enjoy this within, if he have but the free use of his Fingers left him. Concord and Harmony are so universally grateful, that he seems a Rebel to Nature who is not pleas'd therewith. And however some few may delight in this Science, and nevertheless be well-natured; yet did I never observe any one that was averse to all kinds of Musick; but who was morose, froward, peevish, and of an evil disposition. The *Italians* were formerly the best skill'd in this Science, and the *French* have lately boasted of the famous Compositions of Monsieur *Rapin*; but at this present time the *English* are not inferior to either in our number of eminent Masters, such as the late famous Mr. *Lock*, Mr. *John Banister*, and many others living now amongst us.

[7] *It should be an ill life, because of Horatius's faith* (in his *Thal.*) all four-footed Beasts are greater in this Island than in any other, but more especially Horses. Like-wise *Strabo* (lib. 11.) highly magnifies the *Nisæan* Horses. Thus on the 13th day (of Ides) of December did the *Romans* sacrifice a Horse to *Adonis*. *Nisæa* was a Country wherein the *Andropolis* Road, near the Gulf of *Mægaris*. See *Strabo*, lib. 11.

[7] The

[7] The Wisdom of Pythagoras; notwithstanding I have written several things already concerning this Philosopher, yet give me leave in this place to sum up his whole History, with Monsieur *Rapin's* Character of him, which is this: *Thales* and *Pythagoras* (saith he) were the two Founders of ancient Philosophy; the one in *Greece*, the other in *Italy*. Nevertheless there appear'd in the School of *Pythagoras* somewhat more regular and better establish'd, than in that of *Thales* and his Successors. For as in the Doctrine of *Pythagoras* every thing was made mysterious; so submission was its principal Character: that Religious Silence which with so much rigor he imposed upon his Disciples, was an Art to procure himself the more respectful attention. The Life of that Philosopher, as well as his Doctrine, is even at this day a great Subject of Controversie: he was indeed a man of a deep reach, a quick penetrating apprehension, and of indefatigable industry and application. His usual way of teaching was by Geometry and Numbers: he explain'd material and sensible things by Geometry, and intellectual by Musick and Numbers. He was of too solid a Judgment, to imagine any reality in Numbers, which are but only intentional Beings, as *Aristotle* proves in his Metaphysics. It is true, he found so great a facility in explaining the perfection of every thing by harmony and proportion, after the manner of the *Egyptians*, that he express'd himself no other way; and that he made use of Numbers as of Symbols and Signs to teach with: and all that Science of Numbers which was so familiar to *Pythagoras*, is still to this day a kind of Mystery, whereof the Secret is not very well known. *Iamblicus* in the Life of that Philosopher says, that he invented a Musick proper for the Cure and quieting of the Passions. In his Moral Philosophy there is nothing regular; only fair Maxims without Principles: his Natural Philosophy is the same almost with that of the *Platonists*. His Doctrine of two Principles, the one of good, and the other of evil, whereon the *Manichees* built their Faith, is false; for of real Beings there is but one real Principle: *Pythagoras* in *Plutarch* boasts, that the greatest fruit which he had reap'd from Philosophy was, (as his Disciple *Apollonius* here does) not to wonder at any thing: for that Philosophy discover'd to him the cause of every thing, as *Horace* expresses it to *Nemicius*, Nil admirari prope res est una Nemici. In fine, *Pythagoras* had so extraordinary a Genius for Philosophy, that all the other Philosophers have gloried to stick to his Sentiments: *Socrates* and *Plato* have hardly any thing that is good but from him. And if we consider more narrowly, we shall even find, that amongst all other Sects almost, there is somewhat of the Spirit of *Pythagoras* predominant in them.

CHAP. XXI.

The King granteth to Apollonius, that he may be entertain'd by a private Host: An Eunuch is sent to Apollonius, to acquaint him that he should ask twelve Boons of the King, and a time is appointed for that purpose: The advice of Damis about the Boons to be receiv'd.

Now the King telling him that he was more pleas'd with his coming, than if he had added the Riches of the Persians or Indians to his own wealth, and that he made him his Guest, and partaker of his Royal Court; Apollonius replied, If you should come into my Countrey Tyana, and I should entreat you to abide in that House which I did inhabit, would you do so? No, by Jove, said the King, unless it were such an House as could conveniently receive me and all my Attendants. The same is my case, said Apollonius, for should I dwell in an House unsuitable to my condition, I could not live at ease; for all that's excess is more irksome to wise men, than any defect is to you great men; therefore I had rather be entertain'd by some private man that is my equal: notwithstanding I will be

be as frequent with you as you please. Wherefore the King condescended to his Request, to the end he might not displease him, appointing a certain honest and good Babylonian to entertain him. Now as they were at Supper, an Eunuch (one of the King's Messengers) came to them with this Message to Apollonius, The King giveth you liberty to ask of him twelve Boons, such as you your self please, entreating you that they may not be small ones, in that he hath a desire to make known his Magnificence as well to your self, as to us. Apollonius commending the Message, asked him, When it would be seasonable to make his Demands? To whom the Eunuch reply'd, To-morrow: and moreover went to all the Friends and Kinsmen of the King, and enjoy'd them to be present with the Petitioner, a man whom the King so much honour'd. But Damis said, He understood that Apollonius would ask nothing, in that he knew his disposition, and had sometimes heard him pray to the Gods in this manner, O ye Gods, grant me to have a few things, and to stand in need of none! But nevertheless, observing him to stand in a brown study, he concluded that he would ask something, and that he was then pondering within himself what it should be. But Apollonius said to him, O Damis, I am musing with my self this evening why the Barbarians should think Eunuchs to be modest, and should make use of them to keep Women? I (said Damis) think this to be manifest even to a Child, in as much as gelding having depriv'd them of the faculty of Copulation, they are permitted not only to keep Women, but even to lie with them. Whereunto Apollonius answer'd, Do you think that gelding cutteth away their loving, or Copulation with Women? Tes, reply'd Damis, for if the part be extinguish'd that doth infuriate the whole Body, none will be stricken with Love. Whereupon Apollonius after having pass'd a while, said unto him, To-morrow Damis you shall understand that [2] Eunuchs are in Love, and that the Lust which cometh in through the Eyes is not extinguish'd, but that there remaineth some heat and vigor in them: for something shall come to pass that will disprove your Discourse. But were there any humane Art that is so powerful to expel such Lusts out of the Mind, yet should I not think fit to reckon Eunuchs in the number of the chaste, as being enforced thereunto, and by a violent Art drawn to an abhorrence of Love: for it is the part of Chastity, when a man is exceeding lustful, not to yield to the allurements of Venus, but to abstain and overcome that rage. Whereunto Damis reply'd, O Apollonius, we will consider of these things again hereafter: but now we must advise with our selves what answer is to be made to-morrow, to the great and excellent Offers of the King: for you perhaps will ask nothing; but you ought to beware that you seem not out of pride to refuse the King's Bounty. This therefore is to be heeded, as also in what Country you now are, and that we lie at the King's mercy. But above all you must take heed of Calumny, lest you be thought to reject good Offers out of arrogance. Besides, you must consider, that the Victuals which we now have, will serve us till we come into India, but they will not suffice to bring us back, nor do we well know where to get others.

Illustrations on Chap. 21.

[1] **A** Lust Excess is more irksome to wise men; that Virtue consists in Moderation, hath been the common opinion; and as the French Virtuoso in his Philoposition Conference observes, 'Tis the property of every thing destitute of Reason to be carried into Extremes: The Stone to the Center; Fire to the Circumference; the Earth imbibes as much Water as it can; an Animal eats as much Food as it can cram in; the Spider weaves as long as it hath wherewithal; the Nightingale often sings till she bursts; and every Passion guided

guided by it self alone, is carried to the utmost point: in Discourse, or Writing, profound Sense borders upon the Confines of Nonsense, and a strong Line flows a weak Author.

*Wit, like a Fumblers sorrow in its flight,
When once it leaves above its usual height,
Lessens till it becomes quite out of sight.* Prolog. to Psyche.

Therefore of all such Writings St. Jerome would to say, *Qui non vult intelligi, debet negligi*. Likewise, what can be more absurd or ridiculous than the extremity of any Mode or Fashion? such as are,

*Narrow Trunk Breeches, and the broad-brim'd Hat,
The dangling Knee-Tye, and the Bibb-Graze.*

From hence it was, that Dardanus in the Fable enjoy'd his Son Icarus to make his flight, neither too high, for fear lest the wax of his Wings should be melted with the heat of the Sun; nor yet too low, for fear of wetting them in the Sea: which course all men have follow'd that were happy. Liberality (which all men commend) is a mean between Avarice and Prodigality: the Avarous being excessive in receiving, and defective in giving; as the Prodigal on the contrary is excessive in giving, and defective in receiving. The Prodigal by doing good to others, does hurt to himself; the Miser does no good to others, and much less to himself: wherefore he alone that keeps a mean in his expences, deserves the name of virtuous, and makes his Liberality esteem'd. Now Magnificence hath the same respect to great expences, that Liberality hath to less, being the mid-way between two extremes. Again, Rashness does oftentimes prove of as ill consequence as Cowardice; but true Valour holding a mean between both, prevents it. The regular desire of moderate Honours, hath for its extremes, contempt of Honour, and Ambition. Clemency is between Choler, which is offended with every thing, and Stupidity, which is offended with nothing; Veracity, between Boasting and Diffimulation; Facetiousness, between Buffoonry and Rusticity; Amity, between Flattery and Hatred; Modesty, between Bashfulness and Impudence; Anger, between Malice and Neglect. In fine, all Vertues have their extremes, which gave occasion for that saying, *In medio consistit Virtus*; in consideration whereof, the wise man prays neither for plenty nor want; but for a Mediocrity; to which the Ancients to shew their esteem thereof, gave the attribute of Golden. In the same manner we see Apollonius here prays neither for Poverty nor Riches; but only to have a few things, and to stand in need of none. We should avoid as well the Gulf of Charybdis, as the Rocks of Scylla.

[2] Eunuchs are in Love; Cal. Rhodiginus (lib. 13. ch. 19.) saith, that Eunuchs were first made by Semiramis. And Herodotus informs us, (lib. 8.) that among the Barbarians and Eastern people Eunuchs were of great esteem and value. Also Mr. Ricaut (in his late ingenious Tract of the Turkish Polity) shews, that the Grand Seigneur makes use of Eunuchs for all his great Offices and Employments. Herodotus writes, that Hermotimus being taken Prisoner in War, was sold to Panionius, who caused him to be gelded: for that Panionius making Merchandize of such kind of Ware, gelded all the fair Boys he could lay his hands on, and afterwards carrying them to Sardis and Ephesus, sold them almost for their weight in Gold: so highly were Eunuchs esteem'd of amongst the Barbarians, saith Herodotus, lib. 7. Xenophon bringeth in Cyrus to be of that opinion, and therefore makes him commit the keeping of his Body to Eunuchs rather than to others. Nevertheless the Roman Emperors have always rejected Eunuchs, placing them in the rank of those that were neither Men nor Women, as appears by Valerius Maximus, who saith, that one Gensius having gelded himself, was adjudged unworthy to have the benefit of a man's last Will and Testament, because (saith Valerius) the Tribunals of Justice should not be polluted with the presence of Eunuchs; for such were all Cybele's Priests, whereof Gensius was one. Val. Max. lib. 7. ch. 7. Basil (lib. 4. ch. 4.) in a Letter to Simplicia, maketh a bitter Inveective against such; and so doth Claudia the Poet, (lib. 7. Parerg. ch. 23.) and others. Luitprand, Deacon of Pavia, tells us, that Theobald, Duke of Spoletum, making War upon the Grecians, cut off the privy Members of all such Enemies as fell into his hands, and so dismiss'd them; whereupon a poor Grecian Woman throwing her self at the Duke's Feet, said thus unto him, O Theobald,

what

what have we poor Women done unto thee, that thou shouldst thus wage War upon us with such extremity? we are no Warriors, nor ever learn'd to handle any other weapons than the Distaff and Spindle: wherefore thou dost deprive us of our pleasures, by taking away our Husband's instruments of Generation? ate there no Eyes, no Noses, no Ears? must thou needs extend the power of thy War upon that only which Nature hath lent us the use of? Whereupon Theobald was taken with this Woman's Arguments, that he ever after forbore that kind of Cruelly. Dr. Brown saith, that all Castrated Animals (as Eunuchs, Spadoes, &c.) are longer lived, than those which retain their Virilities. Now concerning the Lust of Eunuchs, whereof Apollonius here speaks, there have been many famous Examples of the like nature, sufficient to verifie his Assertion, that Eunuchs are in Love: Favorinus the Philosopher, who lived in Adrian's time, was an Eunuch, and yet nevertheless accused of Adultery. So likewise it is reported of the Eunuch Bagoas, that he was actually taken committing Adultery; as in the three and twentieth Chapter of this first Book of *Philosophy*, we have another Example of the like nature. Nay, 'tis a thing seen almost every day amongst Horses, to have Geldings cover Mares, and that to all outward appearance, as well as any Horse. But what I most wonder at, is a Story related by Suidas, viz. that *Hermias* the Eunuch begot *Pythiades*; for *Galen* (lib. 15. de usu part.) positively declares, that Eunuchs are altogether unfit for Generation; nevertheless, whether it be through an imperfect Castration, leaving some Filers or final Vehicles belonging to those parts undisturbed, or no, yet most certain it is, that some among them have had very strong and amorous Inclinations: and this hath made lascivious Women ever so fond of them.

Car tantum Eunuchos habet tua Gellia, quævis? &c. Martial. Epig.

CHAP. XXII.

Apollonius at first makes a shew, as if *Damis* had by his persuasions prevail'd with him to accept the King's Gifts, in that *Æchines*, *Plaro*, *Aristippus*, *Helicon*, *Phyton*, *Eudoxus*, and *Speusippus*, were lovers of Money: Afterwards he gravely disputed, that Money is to be contem'd, especially by a wise man.

Now with such Art did *Damis* allure him not to refuse the King's Liberality. But Apollonius, as taking part with him in his Reasoning, said to him, O *Damis*, you forget the Examples of others: among which this is one; that [1] *Æchines*, the Son of *Lysanias*, sail'd into Sicily to [2] *Dionysius* for Wealth's sake: and [3] *Plato* in like manner pass'd [3] *Charybdis* thrice for Sicilian Riches: Likewise [4] *Aristippus* the Cyrenæan, [6] *Helicon* of [7] *Cyzicus*, and [8] *Phyton*, when he fled away from [9] *Rhegium*, so plung'd themselves in *Dionysius's* Treasuries, that they had much ado to recover themselves from thence. Moreover they say, that [10] *Eudoxus* the Cnidian, having made a Journey into Egypt, did openly confess that he came for Riches, and discours'd with the King of the same. But not to produce any more learned men, they report, that [11] *Speusippus* was so in love with Money, that he travelled into Macedonia to [12] *Callander's* Wedding, carrying along with him certain frigid Poems, which he there recited to get Money. But as for me, *Damis*, I suppose that a wise man is in greater peril, than they that cross the Sea, or go into the Wars; for envy attendeth him both when he speaks, and when he holds his peace: when he is very earnest, and when he is remiss: when he doth something, and when

when he doth nothing: when he saleteth, and when he saleteth not. In brief, he had need to be well guarded on every side, and to know that if a wise man be overcome with Sloth, or with Anger, or with Love, or with Drunkenness, or with some other unreasonable thing, he may perhaps have pardon: but if he be subject to Lust for Money, he is unpardonable, and odious, as being obnoxious to all addition of Money, for that he would not be overcome with the Love of Money, if he were not himself overcome with the Love of his Belly, of Apparel, of Wine, and of Whoredoms. Now you are perhaps of opinion, that it is a less crime to offend at *Babylon*, *Gham*, at *Athens*, or at *Pythia*, or at *Olympia*: and consider not, that to offend in every place is Greece. Neither will he esteem or think any Country wild or barbarous, for as much as he lives under the eyes of Virtue, and doth 'tis indeed but a few men, but looks on them with a thousand eyes. Now if you *Damis* were acquainted with an *Athleta*, (one of those who [13] exercise all the Grecian Games of *Manhood*), do you think he would shew himself a stout and good Champion, if he were to contend in the Olympick Games, and go into *Arcadia*? or that he would take care of his Body, if he were to contend in the *Pythian* and *Nemæan* Games, because these are the noted Games and Exercises that are practised in Greece; but that if *Plato* should institute Olympick Games for the Cities he had taken, or if *Alexander* for the many Victories he had obtain'd, should set up publick Sports, he would have the less care to prepare his Body, or would contend the less, because he was to do his Feats at [14] *Olympus*, or in *Macedonia*, or in *Egypt*, and not in Greece, and the places for Exercise therunto belonging. *Damis* answereth, that he was so confounded with this Reason, that he hid himself for shame of those things he had spoken, and begg'd pardon of him, for that having not yet thoroughly understood him, he adventured on such advice and persuasion. But Apollonius comforted him, said, Be of good cheer, for neither did I speak these things to chide you, but only that I might expound my self to you.

Illustrations on Chap. 22.

[1] *Æchines* the Son of *Lysanias*; *Laertius* (lib. 2.) reckons up eight eminent men of this Name: whereof the first was *Æchines* the Philosopher, the second a Rhetorician; the third an Orator, contemporary with *Demosthenes*; the fourth an *Arcadian* Scholar to *Socrates*; the fifth of *Adilem*, surnamed *Rhetoromachus*; the sixth a *Neopolitan*, and Academick Philosopher, Disciple to *Adelambius* the *Rodian*; the seventh a *Milesian*, and Friend to *Cicero*, a Writer of Politics; the eighth a Statuary. Now the first of these, viz. *Æchines* the Philosopher, is the person mention'd by Apollonius; for he was (as *Plato* writes) the Son of *Lysanias*, though others will have him to be the Son of *Charinus*: and for his Country, an *Athenian* of the *Sphærian* Tribe. In his Youth being very industrious, but poor, he apply'd himself to *Socrates*, who esteem'd him as a Jewel, and reckon'd him one of his best Disciples; for he never forgok his Master: this made both *Plato* and *Aristippus* envy him. *Idemeneus* saith, it was he who counsell'd *Socrates* to escape out of *Prison*, notwithstanding *Plato* ascribes that advice to *Crato*. Now *Æchines* being very poor, *Socrates* gave him some of his Dialogues to make money of, which *Æchines* reading at *Megara*, *Aristippus* derided him for a *Plagiary*. *Plat.* de Ira cohib. As for his Voyage into Sicily, (whereof Apollonius speaks) *Laertius*, and from him *Suidas*, write, that being inflatiged by poverty, he went into Sicily, there to visit *Dionysius* the Tyrant, which was at the same time that *Plato* and *Aristippus* were resident there; and that *Plato* being out of Favour with *Dionysius*, took occasion, by presenting *Æchines* unto him, to reingratiate himself, as *Plutarch* testifieth; But *Laertius* saith, that *Æchines* coming thither, was despised by *Plato*, and recommended only by *Aristippus*. He imparted some Dialogues to *Dionysius*, who gratified him

him for the same; in so much that he lived with him till he was deposed. Afterwards he return'd to Athens, where not daring to contend with Plato and Aristippus in Philosophy, he taught, and took money for the same only in private. At length he applied himself to the making Oration for the Forum, wherein, *Timon* saith, he was very perswasive: *Elysias* wrote one Oration in Answer to him, wherein he asperses *Alcibiades* for many things very improvable, as patronizing an unjust Cause, borrowing without intent to restore, selling things contrary to the Laws of *Solon*, and Precepts of *Socrates*, and for injuring *Harmians*, his Wife and Children: but of this see more in *Athenians*. He wrote Dialogues, Oration, and Epistles, as you will find in *Laertius*, and in the ingenious Mr. *Strabo*: by his Lives of the Philosophers.

[2] *Dionysius*: there were several eminent men of this Name: It was sometimes appropriated to *Bacchus*; besides there was *Dionysius Alexandrinus*, a Grammarian under *Trajan*; *Dionysius Milesius*, an Historian that wrote the Transactions of *Perseus* after *Darius*; *Dionysius Halicarnassensis*, who flourish'd in the time of *Augustus*, a famous Historian and Orator; *Dionysius*, a Philosopher of *Heraclea*, and one of *Zeno's* Scholars, who being tormented with the Stone, exclaim'd against his Master, for teaching that pain was no evil; *Dionysius Ardicus*, of *Pergamus*; the Disciple of *Apollodorus*, and a great Familiar of *Augustus's*; *Dionysius Periegetes*, who lived at the same time, and wrote Geography in *Hexameter Greek Verses*, which are at this day extant; *Dionysius Areopagita*, who being in *Egypt*, where he beheld the unnatural and wonderful Eclipse of the Sun, at the Passion of our Saviour, cry'd out, *Aut Deus Naturae patitur, aut Mundi machina dissolutione*: Either the God of Nature suffereth, or the frame of the World will be dissolved. There were also (besides many others) two eminent Tyrants of *Sicily*, whereof the latter (who was banish'd to *Corinth*) is the person *Apollonius* here cites: for that *Laertius* (as I have already shew'd) tells us, how *Alcibiades* continued with him till the time of his Exile. Now this *Dionysius* the younger having heard, that his Father in the time of his sickness was contriving with *Dion*, how to impede his sole Succession, conspired with the Physicians to get him poisoned; which being effected, the Government devolved solely upon him. At the beginning of his Reign, the people promised themselves much happiness under him, for he recalled back *Plato* from Banishment, as if he meant to follow his Advice and Instructions; but in a short time fell out with him, and sent him back to his Friends at *Tarentum* in *Italy*. *Plato* being thus dismiss'd, the next thing *Dionysius* did, was the striking up a dishonourable Peace with the *Carthaginians*, upon whom his Father had begun a War, which his Son's Sloth and Luxury permitted him not to prosecute. He likewise banish'd his Uncle *Dion* to *Corinth*, (for being the peoples Favourite) which occasion'd the falling out betwixt *Plato* and him, for that *Dion* had been *Plato's* Disciple. Now *Dion* remaining thus discontented at *Corinth*, rais'd an Army of *Mercenaries*, and invaded *Sicily*, where pretending he came to vindicate the ancient Liberties of the people, they flockt into his assistance from all parts, in so much that he took the principal City *Syracuse* with little or no opposition. Hereupon *Dionysius* retired into a strong Castle of the Island, from whence being likewise forced, he afterwards fled into *Italy*. Nevertheless the Citizens of *Syracuse* falling into Diffractions for want of Money, and growing weary of *Dion's* Government, several Plots were laid against him, whereof one (through the Treachery of his pretended Friend *Callicrates*) cost him his Life. Now after *Dion's* death, *Callicrates* first, and then several others, possess'd the Government of *Sicily* for some few months, till at length *Dionysius* coming unawares upon them, in the 10th. year of his Expulsion recover'd again *Syracuse*, and the whole Principality, which he had formerly lost. Now as the Restoration of a Prince may be esteem'd the more secure, when the people having so lately tasted of the Ruins of a Civil War, will be the less apt to run speedily into the same again; so on the other side there is always left remaining some of the old leaven, that will be ready to set things into the old Fermentation upon any slight occasion: And thus it fared with *Dionysius*, who being no sooner return'd to his old Dominions, but likewise beginning his old Extravagancies, was in less than four years time after his Restoration, banish'd by *Timoleon* a second time to *Corinth*, where being very poor and necessitous, he turn'd Paedagogue for his livelihood, and so ended his Life in great poverty and disgrace; being the 2d. year of the 109th. Olympiad, and A. M. 3661: *Plutarch Vitâ Dionysii*, *Alian Var. Hist. Justin.* It is said

of

of this *Dionysius*, that an old Woman praying very much for his Life, and he asking her why she did so, her Answer was, I can remember (saith she) one cruel Tyrant, and I would ever be wishing his Death; then came another, and he was worse; then camest thou, who art worse than all the former: and if thou wert gone, I wonder what would become of us, if we should have a worse? From this Prince's Misfortune, came the old Proverb, *Dionysius Corinthi*, which signifies any one that is fallen from high Honours into Contempt.

[3] *Charybdis*, is a Gulf in the Straits of *Sicily*, now called *Gulfaro*; it is very dangerous, by reason of the whirling Streams flowing contrary each to other; it is situated over against *Scylla*, no less dangerous for its Rocks: The Moral of this Fable teaches us Mediocrity, to avoid running out of one extrem into another; wherefore, *Incidit in Scyllam qui vult vitare Charybdis*, is no more than our common English Proverb, To fall out of the Frying-pan into the Fire. *Charybdis* is (saith *Bocbartus*) no other than *Chorobdan*, i. e. *Foramen perditionis*. The Poets feign this *Charybdis* to have been a Woman of a savage Nature, that ran upon all Passengers to rob them. Also, that having stolen the Oxen of *Hercules*, *Jupiter* kill'd her with his Thunderbolts, and afterwards converting her into a furious Monster, he cast her into a Gulf, which bears her Name: See more of this in *Homer's* *Odyssey*. 12. *Ovid Met.* lib. 7. 8. *Ovid Pontic* 4. and *Virgil Æn.* 3.

[4] *Aristippus* the Cyrenean, a Disciple of *Socrates*, and Son of *Areteades*, after the death of his Master *Socrates*, returned home into his own Country *Cyrene* in *Africa*; from whence the Doctrine which his Scholars retain'd, had the Name of *Cyrenaick*; *Suidas*, and *Laertius*. Whilst he was under the Instruction of *Socrates*, he resided at Athens; afterwards he dwelt sometime at *Argina*, where he became acquainted with *Leis*, the famous *Corinthian* Courtizan, who came there once a year to the Feast of *Neptune*, and with whom (*Athenaeus* writes) he return'd to *Corinth*: *Deipn.* 13.

To Corinth Love the Cyrenean led,
Where he enjoy'd Thessalian Lais Bed;
No Art the subtil Aristippus knew,
Whereby he might the power of Love subdue. *Deipn.* 13.

We read in *Laertius* of his Voyage to *Dionysius's* Court, which *Philostrophus* here mentions; he soon became a Favourite with *Dionysius*, being of such an humour, as could conform it self to every place, time, and person, acting any part, and construing whatever happen'd to the best: as *Horace* speaks of him,

Omnis Aristippum decuit color, & status, & res. Lib. 1. Ep. 17.

When *Dionysius* spit upon him, he took it patiently; for which being reproved, *Fiffius* (saith he) suffer themselves to be wet all over; that they may catch a Gudgeon, and shall I be troubled at a little Spittle, who mean to take a Tyrant? This servile compliance renderd him more acceptable to *Dionysius*, than all she other Philosophers. He begg'd money of *Dionysius*, who said to him, You told me, A wife man wanted nothing. Give it me first (said he) and we will talk of that afterwards: when *Dionysius* had given it him; Now (saith he) you see I do not want: *Laert.* *Dionysius* asking him why Philosophers haunted the Gates of rich men, but rich men not those of Philosophers: Because (saith he) the one knows what he wants, the other not. *Diogenes* deriding *Aristippus*, call'd him, The Court-Spaniel; Afterwards *Aristippus* passing by whilst *Diogenes* was busied about washing of Herbs, *Diogenes* derided him, saying, If you had learn'd to do this, you need not have follow'd the Courts of Princes. And you (said *Aristippus*) if you had known how to converse with men, needd not to have wash'd Herbs.

Si pranderes olus pariter, Regibus mi.
Nollet Aristippus; si secret Regibus mi.
Fastidiret olus.

Thus ingeniously renderd by Mr. Stanley. Horat. Ep. 1. 17.

Diog. On Herbs if Aristippus could have din'd,
The company of Kings he had declin'd.
Aristip. He who derides me, had he wit to use
The company of Kings, would Herbs refuse.

T 2

His

His Life was wholly addicted to Voluptuousness and Luxury, in so much that his Philosophy was tainted therewith; the Doctrine that he taught being soft and voluptuous, and therefore condemn'd by *Xenophon*, *Plato*, *Phaedo*, *Archines*, and *Anisibius*. He used to say, that good Cheer was no hindrance to a good Life. The Pleasures which he had, he used; and those which he had not, he despised. When he travel'd to increase his Knowledge, he made his Servants cast away their Money, that they might travel the lighter. He said, Pleasure was the end of good men, and Sorrow of ill. He liked no Pleasure, but that which might concern a man's own Happiness. But of his Doctrines, Apothegms, Writings, and Epistles, see them in Mr. *Stanly's* Lives of the Philosophers, collected at large out of *Laertius*, *Cicero*, *Athenæus*, *Plutarch*, *Stobæus*, and others. For the manner of his Death, it was thus: Having lived long with *Dionysius*, at last his Daughter *Arete* sent for him to come and order her Affairs at *Cyrene*, the being in danger of oppression by the Magistrates. Hereupon *Aristippus* took leave of *Dionysius*, and being on his Voyage, fell sick by the way, and was forced to put in at *Lipara*, an *Eolian* Island, where he died. His Disciples and Successors in his Doctrine were his Daughter *Arete*, *Æthiops* of *Prolemaïs*, his Grandson *Aristippus*, *Theodorus* the *Abiæst*, *Antipater*, *Epitimides*, *Parabates*, *Hegesias*, and *Amnicæus*.

[c] *Plato*, &c. *Plato*, the Prince of the Academick Sect, was born at *Athens*, in the 88th Olympiad, as *Ludovic. Vives* writes in *August. Civit. lib. 8. ch. 4.* *Apuleius* (lib. 1. de *Dogm. Plat.*) tells us, that *Plato* was so named from the large Habitude of his Body, for he was at first called *Aristocles*; however some think he was called *Plato*, from the Amplitude of his Speech and Eloquence. As for his Parents, they were *Ariston*, and *Perisitione*; his Father's Family was related to *Cadmus*, the last King of *Athens*: his Mother *Perisitione* (by some called *Patone*) was descended from *Solon*, the famous *Athenian* Lawgiver, whence *Plato* in his *Timæus* speaking of *Solon*, calls him his Kinsman. Nevertheless *Apuleius* saith, there are some who assert *Plato* to be of a more sublime Race: and *Aristander* (who is follow'd by many *Platonists*) thinks he was begotten on his Mother by some *Spectrum*, in the shape of *Apollo*: for *Plutarch*, *Strabo*, and others affirm, that *Apollo Perisitione* *miscuit*. Whilst *Plato* was yet an Infant, carried in the arms of his Mother *Perisitione*, *Aristo* his Father went to *Hymetus*, (a Mountain in *Attica*, eminent for abundance of Bees and Honey) to sacrifice to the Muses, taking his Wife and Child along with him; as they were busied in divine Rites, she laid the Child in a Thicket of Myrtles hard by; to whom, as he slept (in *Cunis dormienti*) came a swarm of Bees buzzing about him, and (as it is reported) made a Honey-comb in his mouth: which was taken as a presage of his succeeding Eloquence. *Plato's* first Master was *Socrates*, with whom it is said he lived eight years; in which time, he committed the substance of *Socrates's* Discourses to writing, but with great mixture and addition of his own; which much offended *Xenophon* his co-Disciple, who in an Epistle to *Æschines Socraticus*, upbraids him with it: *Ensch. Prepar. Evang. l. 24.* From *Socrates* he receiv'd the chiefest of his Morals. After *Socrates's* death, *Plato* applied himself to *Cratylus*, the Disciple of *Heracleus*, from whom we may presume he received good Instructions, for that he makes him the chief Subject of one of his Dialogues. Now *Plato* being the first of all the *Heracleian* Sect, and afterwards determining to be of the *Socratick* Discipline, became the most famous of all Philosophers. *Apul. lib. 1. de Philosoph.* After this, *Plato* addressed himself to *Hermogenes*, who follow'd *Parmenides's* Philosophy, from whom we may suppose he borrowed many of his Metaphysical Contemplations about divine Ideas, whereon he discourses at large in his Dialogue called *Parmenides*. Then *Plato* had recourse to *Euclid*, Founder of the *Megarick* Sect: from whence he went to *Cyrene*, there to be instructed by *Theodorus* the Mathematician. In the next place, *Plato* having a strong inclination to the *Pythagorick* Philosophy, travell'd into *Italy*, that part of it which was called *Magna Græcia*, where *Pythagoras* had Philosophized, and left behind him many Sectators of his Discipline. Now amongst these *Pythagoreans*, *Plato* heard at *Tarentum*, *Archytas* the elder, and *Eurytus*; amongst the *Locrians* he heard *Timæus* the *Locrian*, from whom he is supposed to have borrowed many Traditions touching the Origin of the Universe, its parts, &c. See *Lud. Viv. on Ang. lib. 8. ch. 11.* Moreover, at *Crato*, *Plato* heard *Philolaus* the *Pythagorean*; as also *Lyfius* of the same Sect, whom he makes the Subject of his Dialogue call'd *Timæus*: and perused the Books of *Epicarmus*, alias

alias *Cous*, that famous *Pythagorean* Philosopher. Hence it is, that from *Plato's* great imitation of the *Pythagorean* Philosophy, the Names of *Platonists* and *Pythagoreans* are oft confounded in ancient Authors. *Ensch. lib. 14.* Afterwards *Plato* (being not content with the Knowledge which he had learnt at *Athens*, and from the *Pythagorick* Sect in *Italy*) travell'd into *Egypt*, accompanied with *Enripides*, or (as *Vossius* hath it) with *Endoxus*, where he had 13 years Conversation with the *Egyptian* Priests, as *Strabo* writes, lib. 17. *Cicero* tells us, that *Plato's* design of travelling into *Egypt*, was to inform himself in *Aritmetick*, and the celestial Speculations of the *Barbarians*. After this, some will have it that *Plato* travell'd into *Phœnicia*, for that he seems so well acquainted with their Learning. Now *Plato* having in this manner collected what stock he could of Oriental Wisdom, returned home to *Greece*, where in a Village near *Athens* he instituted his School called the *Academy*, so call'd from one *Ecademus*; the place (as *Laertius* tells us) was woody and moorish, therefore very unhealthy. Now concerning *Plato's* going to *Dionysius*, which *Apollonius* here speaks of, we read that he made three several Voyages into *Sicily*; whereof, the first was to see the fiery Eruptions of *Ætna*; the second to visit *Dionysius* the elder, whose anger as it once made him depart, so did his Son's (*Dionysius* the younger's) love and earnest entreaties, make him return again, and give *Sicily* a third Visit. Afterwards he died in the 13th year of the Reign of *Philip of Macedon*, and in the first of the 108th Olympiad, being the 87th year of his Age, according to *Hermippus*, *Cicero*, *Seneca*, and others; Age alone being his death: *Hermippus* saith, he died at a Nuptial Feast; *Cicero*, as he was writing; but some falsely report, he was devoured with Lice, as *Pherecydes*. His Doctrine and Precepts are at large treated of by Mr. *Stanly*; but as for his Character, it is thus given us by a late ingenious modern Author: "Plato has the smoothest tongue of Antiquity, and takes pleasure to make men hear him attentively, though he is not much concern'd whether they believe him or not: he is always florid, but not always solid; the false relish that was then in vogue through the credit of the *Sophists*, oblig'd him to that flourish of expression which he used. He is witty, quick, and elegant, and as ingenious as a man can be; for with little Coherence and Method he observes in his Discourse a secret Oeconomy, which fails not to hit the Mark. And seeing he teaches only by way of Dialogue, that he may follow a free and disentangled Style, which has the Air of Conversation, he is rich in Prefaces, and magnificent in his entry on Discourses; yet he decides but little, no more than *Socrates*, and establishes almost nothing at all: however, what he says is so naturally express'd, that nothing can be imagin'd more taking. The slight matters which he mingles with great in his Discourses, and the Trifles wherewith he circumstantiates what is essential and weighty in the Subjects he treats of, render him alluring; and it is by this way alone that he amuses. But though the great desire he hath to be pleasing, he is too much for telling of Wonders. Most part of his Discourses are nothing else but Fables, Metaphors, and continual Allegories; he affects often to be mysterious in what he says, that he may keep himself the more within the verge of his Character; and it is commonly by Lying that he undertakes to persuade Truth. *Roodignus* pretends, that his sense is more to be minded than his words, which are often Allegorical: Moreover, he was too much a Politician to be a Philosopher: for in one of his Letters to *Dionysius* of *Syracusa*, he acknowledges that he publish'd none of his Maxims, but under the Name of *Socrates*, that he might not be accountable for his own Doctrine, in a time when the Nicety of the people of *Athens* was offended at every thing. The Condemnation of *Socrates* made *Plato* so cautious, that to be in good terms with the publick, and to dispose of the people of the opinion, that he was addicted to the Sentiments of his Master, he turn'd *Pythagorean*. Now howbeit he was a man of vast Capacity, (for what did he not know, says *Quintilian*?) and had a wonderful Genius for Sciences, whereof he always speaks better than others did; yet must it be acknowledged, that he gave greater Reputation to Philosophy by the Conduct of his Life and Virtue, than by his Doctrine: for he it was who first taught, that true Philosophy consisted more in Fidelity, Constancy, Justice, Sincerity, and in the love of ones Duty, than in a great Capacity. After his death, his Disciples so alter'd his Doctrine, and fill'd his School with such rigid Opinions, that scarcely could there be known amongst them the least print of the true Doctrine of *Plato*: which was divided into so many Sects,

"Sects, as there started up Philosophers in the Ages following. *Cicero* (in his Book de *Divinatione*) tells us, that *Plato* was accounted *Dens Philosophorum*; also *Antimachus* (in *Cicero's Brutus*) saith, *Plato unus mihi inquit omnium millium*. *Maximus Tyrius* affirms, that Nature her self never saw any thing more eloquent, nor *Homer* excepted; wherefore *Panetius* styles him, the *Homer* of Philosophers: *Pliny* calls him, *Sapientia Antistitem*; and *Salvianus Romanum Catonem*; also others term him, another *Socrates of Italy*. The ancient School of *Plato* degenerated by the Sentiments of the new, into the Sects of *Scepticks* and *Pyrrhonists*, who doubted of every thing. *Marcellus Ficinus* pretends, that *Plato* knew the Mystery of the Trinity. The Emperor *Julian* prefer'd the Doctrine of *Plato*, to that which *St. Paul* taught the *Athenians*. The Logic of *Plato* (which is the same with that of *Socrates*) consists more in Examples, than Precepts; it hath nothing that is particular for Reasoning, because *Socrates* valu'd not that part of Philosophy. Though both of them placed the first discerning of Truth and Falshood in the Senses, yet they pretended, that the Mind ought to be Judg thereof. And seeing the Soul of man was but a small spark of the universal Soul of the World, and according to them a Beam of the Divinity; they thought, that that particle united to its principle was ignorant of nothing; but that entering into the Body, by that Alliance it contracted Ignorance and Impery, from which, Logic serv'd to purifie it. *Alicinus*, who gives us an exact Explanation of the *Dialectick* of *Plato*, says, that this Philosopher made use of Division, Definition, and Induction, to resort to the fountain of the first Truth: Division was as a Ladder, whereby to ascend from things sensible to things intellectual; Definition was a way to lead from things demonstrated to those that were not; and Induction the means to find the Truth by the principle of Suppositions: for by Division he came to Definition, as by Definition to Induction and Demonstration. Moreover, it appears by the Principles of the Logic of *Plato*, which allow'd no Truth but in the Idea, that his School made profession of knowing nothing; because men cannot judg of single and individual Beings, but by the Senses, which are fallacious: So that the Disciples of *Plato* placed all their Logic in not believing any thing too slightly, and in retaining the entire Liberty of Judgment, among the Uncertainties which are found almost in every thing: In fine, Upon that great Maxim of a general Incomprehensibility of all things, was that Academy reform'd under *Lacydes* and *Arcefilus*, and the Sect of the *Scepticks* and *Pyrrhonists* raised. As for Moral Philosophy, *Plato* brought it to greater perfection, upon the Model that *Socrates* had left him: for by his Idea which he gave to every thing, as the universal Principle of Philosophy, he rais'd all Vertues to their highest perfection. In his *Phædrus* he explains the Nature of Moral Philosophy, the end whereof is to purifie the Mind from the Errors of Imagination, by the Reflections that Philosophy suggest to him: However, the greatest part of his Dialogues are but good Discourses without Principles, which nevertheless fail not to hit the Mark, and to instruct in their way; for the Morals of this Philosopher are full of Instructions, which always tend either to countenance Vertue, or to discourage Vice: and that Morality is spread in all his Discourses, though there be nothing in it extraordinarily singular. Some pretend, that the Metamorphosis of *Apuleius* his golden Ass, is an Allegory of the Moral Philosophy of *Plato*. *Plato* was the first that rectified the Opinion of the Souls Immortality, which he learnt of *Socrates*, *Socrates* of *Pythagoras*, *Pythagoras* of the *Egyptians*, and the *Egyptians* (as some will have it) of the *Hebrews*, by the means of *Abraham*, whilst he sojourn'd in *Egypt*. *Plato* made it the most important Principle of *Pagan* Morality, thereby obliging men to Vertue, out of hope of Reward, and fear of Punishment. His Doctrine had a tendency to that of the *Stoicks*; as appears by the Example of *Antiochus* of *Ascalon*, who having been bred in his Academy, afterwards turn'd *Stoick*. As for Natural Philosophy, *Plato* hath hardly written any thing on this Subject, which he did not take from the *Pythagoreans*. Also for his Doctrine of Visions, Spirits, and Intelligences, (in his Dialogues of *Epimæ* and *Cratylus*) he took it from *Pythagoras*, and *Zeno* had it from *Plato*; as *Lipius* writes. *Apuleius* saith, that *Plato* of all the ancient Philosophers, hath discour'd best of God, Providence, Spirits, and divine matters. And it must be granted, that he appears more knowing in that kind of Science, than any of the rest; but seeing he learnt of *Pythagoras*, most part of what he delivers on that Subject, it is not safe to follow him. *Tertullian* saith, the *Platonists* as well as the *Stoicks* assign'd even God a Body. *Cardan* speak-

speaking of *Plato's* Opinion of the Immortality of the Soul, shews, that his Arguments prove the Immortality of the Souls of Beasts, as well as of Men, either of both, or none. Now touching this Philosopher's Works, they are common, and well known. There are ten Dialogues, wherein the sum of his Philosophy is comprehended; for his Writings are by way of Dialogue: and in all these, we must distinguish betwixt *Plato's* proper Opinion, and the Opinion of others. His own he lays down in the person of *Socrates*, *Timæus*, &c. Other mens Opinions he deposes in the person of *Gorgias*, *Protagoras*, &c. Amongst these Dialogues, some are Logical, as his *Gorgias*, and *Eutidemus*; some are Ethical, as his *Memnon*, *Euthyphro*, *Phædrus*, and *Cræto*: some are Political, as his Laws and Commonwealth: some are Physical, as his *Timæus*: and some are Metaphysical, as his *Parmenides*, and *Sophistæ*, which yet are not without some what of Logic. His Epistles are by some thought spurious: as also the *Platonick* Definitions adjoyn'd to his Works, are supposed to be compiled by his Successor *Plethippus*. This great Philosopher *Plato* was not without his Detractors and Emulators, for such were *Xenophon*, *Antisthenes*, *Aristippus*, *Æschines*, *Phædo*, *Diogenes the Cynick*, and *Adlon*. Now by these Enemies of his, many scandalous imputations were forged upon him; as, that *Plato* profess one thing, and practis'd another; that he inordinately loved *Asper*, *Dion*, *Phædrus*, *Alexis*, *Agatho*, and *Archæanassus*, a Curtean of *Colopho*; that he was a Calumniator, envious proud, and a gluttonous lover of Figgs; that he was the worst of Philosophers; a Parasite to Tyrants; and many other Accusations alike improbable. However, from hence the *Cemick* Poets took occasion to abuse him: as did *Theopompus* in *Antiochus*; *Anaxandrides* in *Thebes*; *Alexis* in *Meropide*; *Cratylus* in *Pseudobulimus*, &c. see *Laertius*. Lastly, As for his Disciples and Friends, (who were call'd *Platonists*, or *Academicks*, from his own Name, and the Name of his School) they were *Speusippus*, *Xenocrates*, *Aristotle*, *Philippus*, *Hestius*, *Dion*, *Amplias*, *Erasmus*, *Coriscus*, *Temolus*, *Eccæman*, *Pisbon*, *Heracleides*, *Hipparchus*, *Calippus*, *Demetrius*, *Heracleides of Pontus*, *Lasthenes*, and *Arctobius*, two Women, *Theophrastus*, *Heripides*, *Eurygus*, *Demosthenes*, *Messippus*, *Aristides*, *A Locrinus*, *Eudoxus*, *Cnidian*, *Eudæus*, *Hermodorus*, *Heracleodorus*, *Euphratus*, *Timæus*, *Cheron*, *Iocrates*, *Asper*, *Phædrus*, *Alexis*, *Agatho*, *Aristonymus*, *Phormio*, and *Abledæmus*: and many other of later Ages have been followers of his Doctrine. Cardinal *Bessarion*, and *Marcellus Ficinus*, made the *Italians* in Love with this Philosophy of *Plato*; the Heretic of the *Gnosticks* sprung out of this Academy; *Agrippa* (as he himself confesses) weakened his Spirit, by reading the *Platonick* Philosophy in *Porphyry*, *Proclus*, and *Plethius*. Many of *Plato's* Disciples gave themselves to be burnt for the Doctrine of their Master. Finally, All that hath been written by the late *Platonists* under the *Roman* Emperors, carries no solid Character. The most part of the *Greek* Fathers, who were almost all *Platonists*, are not exact in what they say of Angels and Spirits, by reason of the false Notions they imbibed in *Plato's* School. He that would know more of the Life and Doctrine of this Philosopher, let him search such ancient Authors, as *Laertius*, lib. 3. *Apuleius Dogm. Plat.* *Snidas*, *Plutarch*, *Athenæus*, *Cicero*, *Ælian*, *Augustinus Civitatem Dei*, *com Novis Ludovici Vro.* *Porphyry*, *Val. Maximus*, *Essebins*, *Josephus*, *Clement Alex.* and *Strom. Stobæus*, and such modern Authors as *Marcellus Ficinus*, *Montfieur Rapin's* Reflections on ancient and modern Philosophy, *Stanley's* Lives, and *Theophrastus* Gale his Court of the Gentiles.

[6] *Helicon* of *Cyzicus*, was he who *Plutarch* saith (in the Life of *Dion*) foretold the Eclipse of the Sun; also that this *Helicon* was a Friend of *Plato's*; and that the coming to pass of his Prediction of the Eclipse, gave him great repute with the Tyrant, who presented him with a Talent of Silver for his happy Guess.

[7] *Cyzicus* (call'd at this day *Chizico*) was an ancient City of *Assia* in *Asia*, witness *Strabo*.

[8] *Phyton*, when he fled from *Rhegium*, &c. This *Phyton* was of a noble Family of *Elis*; who being reduced into Captivity with the rest of his Countrymen, was compell'd to use all dishonest Artifices for gain, as *Diogenes* mentions in his Life.

[9] *Rhegium*, a City in the Coast of *Italy*, seated in that Cape or Promontory which lies over against *Sicily*, now call'd *Reggio*, or *Riggio*, and not *Rezza*, as *Ortelius* would have it.

[10] *Eudoxus* the *Cnidian*, was (as *Laertius* writes, lib. 8.) the Son of *Æschinus* his

he was skill'd in Astrology, Geometry, Physick, and Law. His Geometry he learnt of *Archytas*; his Physick of *Philiston* the *Sicilian*; as *Callimachus* saith in his *Tables*; also *Phaenon* (in success.) writes, that he was a Disciple of *Plato's*. When he was 23 years old, having a great desire after Learning, and yet by reason of his poverty wanting wherewithal to purchase it, also much envying the glory of *Socrates* his Disciples, he travell'd from his own Country *Cnidus* (one of the *Cycladian* Isles) to *Athens*, there to learn Philosophy, where after two months abode, he returned home again. And from thence, being supplied with moneys through the bounty of his Friends, he afterwards travell'd into *Egypt*, in company of *Chryseus* the Physician, carrying along with him Letters of Recommendation from *Agellus* to *Nektanabes*, by which means he was admitted into the Converse of their Priests, amongst whom he continued the space of 16 months, where he wrote a History, comprehending their Transactions the last 8 years. After this he return'd to *Athens*, being follow'd by many Disciples, and died in the 53. year of his Age. See *Laertius*, lib. 8.

[11] *Speusippus*, was an *Athenian*, born at *Myrrhinus*, (which belong'd to the *Pandionian* Tribe) his Father named *Enrymedon*, his Mother *Perone*, and Sister to *Plato*. He was educated under his Uncle *Plato*, whose Niece's Daughter he married, having with her 30 Minas for a Portion, which *Dionysius* sent her; to which sum *Chio* added a Talent. When *Dion* came to *Athens*, *Speusippus* was his constant Companion, which he did by his Uncle *Plato's* Advice, to soften and divert the morose humour of *Dion*; whereupon *Timon* (in *Silvia*) calls *Speusippus* a good Jester: *Plat. Vit. Dion*. The last Voyage that *Plato* made into *Sicily*, *Speusippus* accompanied him, and grew much into favour with the Citizens of *Syracuse*, by reason of his free Behaviour. Afterwards *Speusippus* at his return to *Athens*, intimated *Dion* (who was there in Banishment) to levy War upon *Dionysius*, which accordingly he did with great success, as I have already shew'd in the Life of *Dionysius*; upon this, when *Dion* had recover'd *Sicily*, he bestow'd upon *Speusippus* his Country-house, which he had purchased at *Athens*, as a reward for his good counsel. Now *Plato* dying in the first year of the 108th Olympiad, *Theophilus* being *Archon*, *Speusippus* succeeded him in the School of his Academy, whom he follow'd also in his Doctrine: he continued Master of this School 8 years, till at last being very infirm, and disabled by the Palsie, he relinquish'd it to *Xenocrates*. As for the profession of Philosophy which *Speusippus* made, it was the same with that of *Plato*. He first (as *Theodorus* affirms) look'd into the Community, and mutual assistance of Mathematical Disciplines, as *Plato* did into that of the Philosophical. He affirmed, that the Mind was not the same either with good or one, but of a peculiar nature, proper to itself. And he exacted Money of his Disciples, contrary to the custom of *Plato*. For though he followed *Plato* in his Opinions, yet did he not imitate his Temper, *Speusippus* being austere and cholerick, nor had so great command over his Pleasures. In Anger he threw a Dog into a Well; and indulging himself in Pleasure, he went to *Cassandra's* Wedding in *Macedonia*: *Laert. Philostratus*. He was likewise a great lover of Money, as *Apolonius* here mentions, and also *Laertius* saith the same. In so much, that some indifferent Poems which he had made, he himself sung publicly for profit. These Vices, *Dionysius* writing to him, derides, saying, *Plato took no money of his Scholars, but you exact it whether they are willing or not*: as is extant in *Athenai Dipnos*, lib. 12. ch. 24. He was (as *Timotheus* saith) very infirm of Body, in so much that he was fain to be carried up and down the Academy in a kind of running Chair. At length he died of grief, as *Laertius* (lib. 4.) affirms: who elsewhere citing *Plutarch*, in the Lives of *Lysander* and *Scylla*, saith, that *Speusippus* died of the *Phthiriasis*; but there is no such passage in *Plutarch*, as now extant. Lastly, Concerning his Writings, *Phavorinus*. (In the second Book of his Commentaries) saith, that *Aristotle* paid three Talents for them. He wrote many things, chiefly in Philosophy, as Commentaries and Dialogues; whereof you may see a large Collection in *Stamby's* Lives, out of *Laertius*, *Suidas*, *Plutarch*, *Apuleius*, *Stobaeus*, and *Athenaeus*.

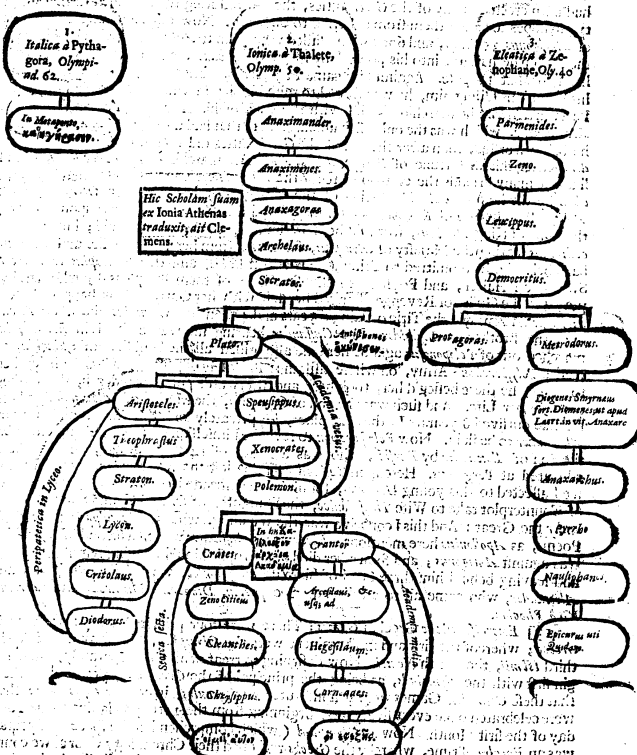
Now for the further Illustration of those Philosophers Lives and Doctrines, which are made use of in this Treatise, give me leave (as I did before in History) so now to do the like in Philosophy; and for the better Explanation thereof, present you with this short Scheme, as well of the principal Sects, as Successions of the most eminent Philosophers, which is thus digested and collected out of *Clement Alexandrinus*, *Laertius*, and others.

Types

Typus sive Epitome (ut Clemens ipse vocat) Successionis Philosophorum ex Clem. Alexandr. Stromat. 1.

Alter Laertii Praem. p. 9. 10.

Thomopias talos, i.e. τοις περὶ τὸν Πλάτωνα ἑπτὰ σοφῶν (Septem scil. Sapientes), ὅπως γινώσκει διὰ τὸν Πλάτωνα, ἐκ τῶν ἑπτὰ σοφῶν καὶ τῶν ἑπτὰ σοφῶν.



[11] CAC

[12] *Cassander's Wedding*: this *Cassander* was King of *Macedonia*, and Son of *Antipater*, who nevertheless (respecting the publick Good more than that of his own Family) left the Kingdom at his death to *Polyperchon*, and not to his own extravagant Son, but *Cassander* here mention'd. Which he restoring very ill, restor'd notwithstanding to push for the Kingdom of *Macedonia*; wherefore entering into a Conspiracy with *Ptolomy* King of *Egypt*, as also with *Antigonus*, and divers other Captains, he prepared all things ready for a War both by Sea and Land. At the same time *Polyperchon* (who was a cunning old Souldier, and had been one of *Alexander's* Officers) the better to secure *Greece* from a Revolt, did abolish all such Oligarchies, as since the passing of *Alexander* into *Asia*, had been erected in any of the *Greek* Cities, thereby restoring them to their former liberty, in hopes to secure them from adhering to *Cassander*. Now *Cassander*, having obtain'd of *Antigonus* 35 Ships, and 6000 Men, sail'd with them to *Athens*, which together with the Haven he had got into his power, by means of *Nicanor*, whom he had sent before-hand for that purpose. Against him came *Polyperchon*, intending to besiege him, but his Provisions failing him, he was forced to raise his Siege; when leaving his Son with a Party in *Attica*, he march'd himself with the chief of his Army into *Peeloponnesus* against *Megalopolis*, which was the only City amongst them that had adher'd to *Cassander*; where he being worsted, soon after the rest of the *Greek* Cities did thereupon revolt to *Cassander*. After this ill fortune of *Polyperchon*, *Cassander* marching into *Macedonia*, found likewise many Friends there, who were for the Rising Sun. The year following, *Polyperchon* by the help of *Evacida* (King of the *Molossians*) brought back *Olympias*, with *Alexander*, the Son of *Roxane*, her Grandchild, into *Macedonia*; whereupon *Evacida*, the Wife of King *Aridani*, fortify'd herself, and sent to *Cassander* for aid; but the *Macedonians* fearing the Majesty of *Olympias*, fell away from her; so that she and her Husband being both committed to Prison, he was first kill'd, and then *Olympias* sent her a Sword, an Halber, and Poyson, to those which of them she pleas'd; who having pray'd to the Gods for Revenge, hang'd her self with her Garter. This happened after *Aridani* had enjoy'd the Title of King 6 years and 4 months. *Olympias* also kill'd *Nicanor*, the Brother of *Cassander*. But *Cassander*, hearing this was arrived in *Macedonia*, march'd out of *Peeloponnesus* against her; he also brib'd all the Souldiers of *Evacida*, as well as *Polyperchon's* Army, on whose assistance she fully depended, when the being fled to *Pydna*, he there besieg'd her, too long, and afterwards put her to death, the refusing to fly for her Life. And such was the end of *Olympias*, the Mother of *Alexander*, whom she had outliv'd 8 years. In the next place, he privately order'd *Roxane* and her Son *Alexander* to be slain. Now *Polyperchon*, to revenge himself on *Cassander*, set up *Hercules*, the Son of *Alexander* by *Barfina*, who was a Youth of 14 years of age, and had been educated at *Pergamus*. Hereupon *Cassander* fearing lest the *Macedonians* should be too well affected to this young *Hercules*, for his being defend'd of *Alexander*, did by way of Counterplot take to Wife *Thessalonice*, the Daughter of *Olympias*, and Sister of *Alexander* the Great: And this I conceive was the Wedding, whereat *Spensippus* recited his Poem, as *Apollonius* here mentions. Afterwards *Cassander* waged a second War, which was against *Antigonus*; and soon after died of a Dropick himself, having reign'd 19 years, and leaving behind him three Sons of his Wife *Thessalonice*, viz. *Philip*, *Antipater*, and *Alexander*, who came all to an ill end. See *Justin*, *Diodorus*, *Plutarch*, and *Lactantius*, *Vita Phocion*.

[13] *Exercise all the Grecian Games*: There were four principal Games or Shews in *Greece*; whereof the first and most eminent were the *Olympiads*, the second *Pythii*, the third *Isthmii*, the fourth *Nemes*. Now designing to treat of all these separately, I shall begin first with the *Olympiads*, as being the principal of the *Grecian* Games. Know then, that these *Olympick* Games were first instituted by *Hercules*, in honour of *Jupiter*: they were celebrated once every five years, beginning from the 11th, and lasting to the 16th, day of the first Month. Now an *Olympiad* (which comprehended the space of 4 years) was an *Epocha* of time, whereby the *Greeks* reckon'd their Chronology; for as we count by years, and the *Romans* by their *Lustra*, so did they by their *Olympiads*, beginning their first *Olympiad*, A. M. 3174: from which time, instead of saying, 26 years, they would say, the first year of the sixth *Olympiad*, &c. Also they receiv'd their Name from their Situation, as being near the City *Olympia*, in the Province of *Elide*: Now the use made of

of these Games, was to initiate the Youth of *Greece* in Feats of Activity, for that the greatest numbers of men that ever met upon any such Assemblies, used to resort thither, some as Spectators, and others, in hope of Victory. The original of this Institution was said to be thus: That *Hercules*, with his four younger Brethren, *Peneus*, *Ida*, *Jasius*, and *Epimedes*, being return'd from the Mountain *Ida* to *Elis*, propos'd a Match of Running betwixt them all, only to make Sport; also that he who outrun should be crown'd with Olive Branches, which accordingly *Hercules* was, he being then the Victor: who thereupon (from the number of those five Brethren) instituted the like Sport to be practis'd every 5th year, to the honour of *Jupiter*, as I said before. Also the Victor was according to the first practice, ever after crown'd with Olive, which gives *Aristophanes* in *Plautus* occasion to deride *Jupiter's* poverty, as being unable to bestow a Crown of Gold upon the Victor, when instead thereof he presented him with a Crown of Olive Branches; *Nam magis aura decuit, si dives is esset*: Transl. our of the *Titans*, when *Apollo* our *Mercury*. In these Games, *Ensebius* writes, that *Coriscus* an *Arcadian* won the first Prize; but *Pliny* and *Isidorus* affirm, that *Hercules*, the Son of *Alcumena*, (and not the *Hercules* before mention'd) was the first Founder and Victor of these Sports and Prizes. For the Exercises used at these *Olympiads*, that Epigram of *Simonides* shews what they were wherein he enumerates,

Αλμα, πρὸς ἀκρὸν δὲ κρη, δρόμον, πάλην.
Εἰς ἄλκην, & pugnis, & levitate pedum
Atq; Palastra.

Leaping, Fighting, Running, and Wrestling, were the principal Subjects of their Contention; notwithstanding they had many others, as running Races with Chariots, Disputations betwixt Poets, Rhetoricians, Musicians, and Philosophers. Also the manner was then to proclaim Wars, or enter Leagues of Peace. Of this Subject see more in *Cal. Roodig*, *Natal Com. Mythol. Polyd. Virg.* and in all the *Greek* Poets and Historians.

The second of the *Grecian* Games were the *Pythians*, so call'd from *Pythion*, a place in *Macedonia*, wherein they were dedicated to the honour of *Apollon*, in commemoration of his Activity in vanquishing the great Serpent *Python*, that was sent by *Juno* to persecute his Mother *Latoona*, as the Fable saith: which *Pythion*, *Srrabo* (lib. 6.) expounds to be a bloody wicked man, and enemy to *Latoona*, whose Name was *Draco*. In these Games the Conquerors were crown'd with Laurel, as appears by *Lucian* and *Ovid*,

Hinc juvenum quicunque manu, pedibusque, rotave,
Vicerat, esculea capiebat frondis honorem,
Nondum Laurus erat. — Metam. lib. 1.

The Victor was at first adorn'd with other Boughs, but afterwards they made use of the Laurel, which Tree was appropriated to *Apollon*. *Pausanias* (in *Corinth.*) writes, that *Diomedes* at his return from *Troy* having escap'd the danger of Shipwreck, did in the nature of a Thanksgiving first institute these *Pythian* Games: which were celebrated once a year at the beginning of Spring, as *Dionysius* in his Book de *firu Orbis* hath it,

Instituere choros omnes, victoria quando
Grata fuit, cum jucundum ver incipit, & cum
Arboribus dulces mados subtexit aëdon. Sic interpret:

The persons who chiefly frequented these Sports, were the Inhabitants of the *Cyclades*, and all the Islanders about *Delos*. *Pythia* was also the Name of *Apollon's* Priestess.

The third of the *Grecian* Games were the *Isthmian*, celebrated every fifth year in the *Isthmus* of *Corinth*, from whence they receiv'd their Name. They were instituted by *Theseus*, in honour of *Neptune*, as *Plutarch* (in *Vita Thesei*) testifies: Some say, they were dedicated to *Palemon*, the God of the Havens, and I conceive that both Opinions may possibly be true, for as much as *Neptune* and *Palemon* are sometimes *Synonyma* in the *Greek* Poets; however, they were both Gods of the Sea: *Neptune* in all, *Palemon* only of the Harbours and Sea-shores. In these Sports the Victor was crown'd with a Garland of Pine-tree.

The fourth and last of the most eminent Games in Greece, were the *Nemean*; so called, because they were kept in the Forrest *Nemæa*. These Feasts were celebrated by the *Argives*, in honour of *Hercules*, who had so valiantly overcome a Lion in that place, and afterwards wore his Skin for his Armour. Notwithstanding some say, that these *Nemean* Games were ordain'd in remembrance of *Archemorus*, the Son of King *Lycæus*.

Now besides these four above-mention'd, they had several inferior Sports and Recreations; such as *Pyrrhus's* Dance, (invented in *Greece* by one of *Cybele's* Priests, so call'd) as a preparative of Youth for War, dancing in Armour, and with Weapons on Horseback; Naked Games, invented by *Lycæon*: Funeral Plays, by *Araïtus*; Wrestling, by *Mercury*; Dice, Tables, Tennis, and Cards, invented by the *Lydians*, not for any pleasure or lucre, but for the Commonwealth's good; when in time of Famine, they allwaged their Hunger by eating every other day, and fasting by the help of these sedentary Pastimes the next. Also the Game of Chefs, invented, *A. M.* 3635. by a Politician, one *Xerxes*, thereby to demonstrate, how inconsiderable and impotent any Tyrant or Magistrats, without the strength and assistance of his Subjects. They used casting of the Bar, which was made either of Iron or Brass, and of a vast weight, which whosoever cast highest or farthest won the Prize. They used Wrestling, when two men having anointed themselves, whosoever flung the other first to the ground, was esteem'd the Victor. They sometimes disputed at Cuffs, which Combatants (named *Pugiles*) did tie about their Hands hard Thongs of an Ox's Hide, call'd *uræi*; and these Sports were call'd *Gymnici*, because the parties fought naked. *Palestra* was the place, where they exercised Fears of Activity; and the Masters who taught there, were called *Gymnastæ*. About this time there were in *Greece*, *Athletes*, (such as *Apollonius* here mentions) or Combatants of incredible strength, as *Milon* of *Crotone*, and *Polydamas*: whereof the one carrying a Bull along the *Stadium*, did afterwards knock him down with a blow of his Fist; and the other *Polydamas* strangled a Lion in Mount *Olympus* with his bare hands. Now these Games and Exercises of the *Grecian* Youth, caused them to be such good Soldiers, that with a small number of men they defeated millions of the *Persians* who invaded them. Neither were these Plays and Combats esteem'd of only as relating to War, or to divert the people; but they were also instituted (as appears by the four first I mention'd) in honour of their Gods, whose Festivals were celebrated with such kinds of Sports. Thus *Homer* tells us, how in the Temples they exercised themselves at many pretty Plays, when he speaks of those who did handle the Dice before the Altars of *Minerva*. See more of this Subject in *Paucirolli*, *Cal. Rhodigin*, and *Gualtruchius*.

[14] *Olympus*, a Town in *Macedon*, which is call'd to this day *Olimbo*. *Ferrar*.

CHAP. XXIII.

Apollonius asketh of the King, only that he would be merciful to the *Eretrians*, saying, that he for his part needed nothing but Bread and Fruits: A certain Eunuch taken with one of the King's Concubines, is by the intercession of *Apollonius* saved from death: *Apollonius* telleth the King what is to be done that he may reign safely: Of the Embassy sent to the King.

IN the meantime an Eunuch came and called him in to the King, to whom *Apollonius* return'd this Answer, that he would come so soon as he had finish'd to his desire what concern'd the Gods. Accordingly, having finish'd his Offerings and Prayers, he approach'd the King in such a Garb and Habit as procured the admiration of the Spectators. When he was come into the presence, the King

King said to him, I give you ten Boons, judging you to be such a man, as never yet came out of Greece. To which *Apollonius* answer'd, Oh King, I refuse not all your Gifts, but there is one which I would ask rather than many more; and withall, began to fall upon the Story of the *Eretrians*, taking his Rise from *Datis*. I pray you therefore (said *Apollonius*) let not these poor Wretches be driven out of their Borders, and the Hill that hath been assign'd them; but constitute you unto them that portion of Land which *Darius* appointed for them. In as much as it is a sad case, if being driven out of their Countrey, they shall not enjoy that Morfel which was assigned them instead of their own Land. Wherefore the King assenting to him, said, The *Eretrians* even till of late have been the Enemies both of me and of my Ancestors: and seeing they had begun the [1] War against us, they have been look'd upon with an evil eye, so that their whole Generation is almost extinct; but for the time to come they shall be set down among my Friends, and I will appoint a good Governour over them, who shall do them right as touching the place assigned them. But why will you not accept the other nine Gifts? Because (said *Apollonius*) I have never acquired no friends here. But do you your self need nothing, said the King? Yes, (said *Apollonius*) Bread and Fruits, which to me are pleasant and sumptuous Fare. As they were thus discoursing, a great noise was heard out of the Palace, both of the Eunuchs, and of the Women: for a certain Eunuch was taken lying with one of the King's [2] Concubines, and acting as Adulterers are wont to do: whereupon they dragged him by the Hair about the Woman's Chamber, after that manner as the King's Servants were used to be dragged. But when the eldest of the Eunuchs related, that he had long since observ'd this Eunuch to be in Love with that Woman, and therefore had forewarn'd him not to speak with her, nor touch her Neck or Hand, and to abstain from dressing her only of all that were within the Chamber; nevertheless he had now found him lying with her, and doing the work of a man: Thereupon *Apollonius* looking upon *Damis*, tacitly admonish'd him, that now he had a demonstration of that Discourse, which was formerly Philosophiz'd between them, concerning Eunuchs being capable of Lust. But the King said to the standers by, It is a shame that we should in the presence of *Apollonius*, adventure to discourse of Modesty or Chastity, and not refer the determination of such matters to him. What therefore do you (*Apollonius*) appoint this Eunuch to suffer? *Apollonius*, contrary to the opinion of all that were there present, answer'd, What else but to live? At that the King blessing, replied, Think you that such a Fellow is not worthy of many deaths, who durst violate my Bed? But, said *Apollonius*, I spare not this for his pardon, but for his punishment, which shall gnaw him continually: for if this Love-sick Eunuch be permitted to live, longing for Impossibilities, neither will his Meat nor Drink please him, nor those Shews, which give great content to you and your Attendants. Moreover, his Heart will often pant, whilst his Sleep suddenly departeth from him, as it is used to happen to those that are in Love: and what Consumption can so pine him away, or what Pestilence can so fret his Bowels? Nay, if he be not a very [3] Coward, he will often supplicate you to kill him, or else will dispatch himself, much lamenting this present day, wherein he was not put to death. Such was the Answer of *Apollonius*, so wise and so mild, that the King permitted the Eunuch to live. Afterwards the King going forth to hunt in the Parks, where Lions, Bears, and Panthers, were enclosed for the Barbarians, asked *Apollonius*, whether he would go a hunting with him? To whom *Apollonius* answer'd, You have forgotten (Oh King) that I would not be present with you whilst you sacrificed: and besides, 'tis no pleasing thing to look on while Beasts are tortured, and brought into

into bondage, contrary to their own Nature. Then the King demanding of him, by what means he might reign firmly and securely, Apollonius answer'd, If you honour many, and trust few. When a certain Prince of Syria had sent Envoys to him, concerning two Towns that lay near the Confines of his Countrey, saying, that they had sometimes belong'd to Antiochus and Seleucus, but now were under his jurisdiction, as being part of the Roman Empire: And though the Arabians and Armenians durst not make any attempt upon those Towns, yet the King had invaded them, that he might enjoy the Profits of so remote a Countrey, as pertaining rather to him, than to the Romans: The King having caused the Ambassadors to withdraw a little, said to Apollonius, These Towns were by the aforesaid Kings granted to my Ancestors, for the breeding of these wild Beasts, which being taken by us, do pass over Euphrates unto them; but they forgetting these matters, do seek after unjust Innovations. What therefore think you (Apollonius) is the meaning of this Embassy? Apollonius replied, Their meaning seemeth very fair and reasonable, if being able to retain the possession of those Towns situate in their Confines whether you will or no, they had rather receive it of you of your own accord. He further added, that he ought not for the sake of certain Towns, (than which, many private persons have possessed greater) to enter into contention with the Romans, or to undertake a War upon so small an occasion.

Illustrations on Chap. 23.

[T]hey had begun the War upon us, &c. Man is nothing but Self-interest incarnate, which consists totally in love of Life, and fear of Death: These are in effect to man, as two Ears to a Pot, whereof the one is to be held by Love, the other by Fear; Love is the fairer, but Fear the surer, and of greater operation: wherefore Pallas the God of Wisdom is always pictured armed, and the modern Inscription upon our great Ordnance is, *Ratio ultima Regum*, to shew, that in perswading people to Submission and Obedience, after all Arguments of Conscience and Law used in vain, the Death-thundering Cannon is the last and surest Motive; for Self-love is deaf to all Motives, but that of Death the King of Terrors: therefore Princes to express their Character by Herald Hieroglyphicks, are usually observ'd to choose Birds or Beasts of prey, as the Roman Eagles, the English Lions, &c. only France to outshine the Glory of Solomon, chose the Lillies. The Ancients to decipher the best Education of a Prince, report Achilles to have been bred up under Chyron the Centaur, who was half a Man, and the other half a Beast, and that very Nature. The Camel, a great and strong Creature, yet by reason of his meek and harmless Nature, is led by Boys, and heavy laden; whereas the Leopard, a small but mischievous Beast, frees himself from that slavery, by his own fierceness. What makes the Subject of England enjoy that Liberty and Property which other neighbouring Subjects want, but our own happy ill Natures? And when others called the King of England, *Rex Diabolorum*, they did it only out of envy, for that his Subjects were Men, and not Cowards, Leopards, and not Camels. In like manner, if Princes are tame and unwarlike, their Neighbours will invade them, as well as their own Subjects rebel; for if men continue long in peace, it is *inertis, non moribus*. War either publick or private, is almost the only thing which commands and governs mankind; the Thief on a sudden with his Pistol against your breast, commands your Purse: a poor man's Back and Belly lay siege against him, and force him to hard labour: vulgar Souls are often forced from their lewd Lives, by the continual War which Preachers make against them, with their spiritual Weapons of Fire and Brimstone. The Life of all Creatures supports it self by a daily warfare upon one another; some upon living Creatures, some upon Plants, and Plants upon the Water of the Earth.

*Torva Leona Lupum, sequitur Lupus ipse Capellam,
Florentem Citylum sequitur lasciva Capella.*

As

As for the Antiquity and Original of War, *Diogenes* saith, it was invented by *Mars* Truly saith; by *Pallas*; and *Isophras* writes, that *Tubalcain* practis'd Chivalry before the Flood; but *Trogon* will have it, that *Abime* (the Husband of *Semiramis*) was the first King that ever made War upon his Neighbours. However, he that studies the Nature of men will find, that mankind hath ever continued in a state of War from its first Original: and if to disobey, be to offend, and to offend, is War, then was *Adam* in a state of War before his Fall, which made him have a desire to violate the Commands of God, in eating the forbidden Fruit, since his appetite to commit the sin, preceded the sin itself; and therefore not wholly innocent before. For War (as Mr. *Hobbs* well observes, *Leviath.* part 1. chap. 13.) consisteth not only in Battle, or the act of Fighting, but in a tract of Time, wherein the Will to contend by Battle is sufficiently known: and therefore the notion of Time is to be consider'd in the nature of War, as it is in the nature of Weather. For as the nature of foul Weather, lyeth not in a shower or two of Rain, but in an inclination thereto of many days together; so the nature of War, consisteth not in actual Fighting, but in the known disposition thereto; during all the time that there is no assurance to the contrary. Now that this War betwixt man and man proceeds originally from Nature, is evident: for Nature having made all men equal in the faculties of Body and Mind, at least in their own conceits, from this equality of Ability there ariseth equality of Hope, in the attaining of our ends: And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become Enemies, and in the way to their end endeavour to destroy or subdue one another; from whence arises a difference betwixt them; and from that difference, War. Again, Every man looketh his Companion should value him at the same rate he sets upon himself; and upon all signs of contempt, or undervaluing, naturally endeavours (even to their destruction, if not prevented by some higher Power) to extort a greater value from his contempters by Victory; and from others by the Example: Moreover, To this War of every man against every man, this also is consequent, that nothing can be unjust. The Notions of Right and Wrong, Justice and Injustice, have there no place. Where there is no common Power, there is no Law; where no Law, no Injustice. Force and Fraud are in war the two Cardinal Vertues. Justice and Injustice are none of the Faculties neither of the Body, nor the Mind; if they were, they might be in a man that were alone by himself in the world, as well as his Senses and Passions: they are Qualities that relate to men in Society, not in Solitude. It is consequent also to the same condition, that there be no Property, no Dominion, no Mine and Thine distinct, but only, that to be every mans, that he can get; and for so long, as he can keep it. Methinks *Horace* gives us a pretty description of this state of war, and much to the same effect with Mr. *Hobbs's*, in these lines:

*Quum propeferunt primis animalia terris,
Matum & turpe pecus, glandem atq; cubile proprium;
Unguibus & pugnis, dein fistibus atq; ita porro
Pugnant armis, quæ post fabricaverat usus.
Donec verba, quibus voces sensusq; notantur,
Nominaq; intervenere, dehinc assensu bello,
Oppida æquarunt muribus; & ponere Leges,
Ne quis fortis esset, non Latro, non quis adulter,
Nam fuit ante Helenam cunctos ceterosq; belli
Causa: sed ignotis perierunt mortibus illi,
Quos venerem incertam rapientes, mora feracem.
Viribus eduxit cadaver, ut in grege Taurus.* Horat. Lib. 1. Sat. 3.

Now the Passions that incline men to Peace, are fear of Death, desire of such things as are commodious to a happy Life, and a hope by their Industry to obtain them: from whence spring Arms, Laws, Magistrates, and all Civil Government, which (in respect that man is more rapacious, false, and perfidious, than any other Creature) are more essentially necessary for him, than for them.

Birds

Birds feed on Birds, Beasts on each other prey,
 But savage man alone does man betray;
 Press'd by Necessity they kill for food,
 Man undoes man, to do himself no good.
 With Teeth and Claws by Nature arm'd they hunt
 Nature's allowance, to supply their want:
 But man with smiles, embraces, friendship, praise,
 Adopts humanely his fellows Life betrays;
 With voluntary pains works his distress,
 Not through Necessity but wantonness.
 For Hunger or for Love they fight and tear;
 Whilst wretched man is still in Arms for fear:
 For fear he arms, and is of Arms afraid,
 By fear to fear successively betray'd.
 Base fear the source whence his best actions came;
 His boasted honour, and his dear bought fame.
 That Lust of Power to which he's such a slave,
 And for the which alone he dares be brave;
 To which his various projects are design'd,
 That make him generous, affable, and kind:
 For which he takes such pains to be thought wise,
 And skews his actions in a false disguise
 Leading a tedious Life in misery,
 Under laborious mean Hypocricie.
 Look to the bottom of this vast design,
 Wherein man's wisdom, power, and glory join:
 The good he acts, the ill he does endure;
 'Tis all from fear to make himself secure:
 Alas for safety after fame we thirst;
 For all men would be Comards if they durst. Satyr against Man.

It may (saith Mr. Hobbs) seem strange to him, that hath not well weigh'd these things, how Nature should thus dissociate and render men apt to invade, and destroy one another: wherefore, not trusting to these foremen'd Inferences made from the Passions, he may perhaps desire to have the same confirm'd by Experience. Let him therefore consider with himself, what opinion he hath of his fellow-Subjects, when he rides armed upon the Road; of his fellow-Citizens, when he locks his Doors; of his Children and Servants, when he locks his Chests and Trunks? Does he not there as much accuse mankind by his actions, as I do by my words? Nay, as well the Civil Law, which ordains a punishment for Murder in this World, as the Sacred, which prohibits it upon pain of damnation in the next, are sufficient Arguments to justify the rapacious and fraudulent Natures of men. Men naturally desire to be govern'd by them that will govern them cheapest, and care not how often they change their Masters, so that they may gain but two pence in the pound by so doing: Thus we see the common Souldier fights for him that gives him the most Pay; when, without ever considering the Justice of the Cause, or any thing but their own Interest, for a brown George, and a Groat a day, they murder such as never did them wrong; and like Mastiffs upon a Bear, are set on by no other Motives, but the Claps of a luxurious and ambitious Master; never considering, that he who hath least to lose, ought to venture least: like that most wife Cocker, who refusing to keep Holiday as others did; upon a Victory his Prince had obtain'd, and being asked why, reply'd, As he was a Cocker before, so he should neither mend nor mar his condition, let the Victory go how it would, for that he was sure both parties must need men of his Trade. And this may suffice to shew the ill condition, which man by meer Nature is actually placed in.

[2.] *King's Concubines*; The Eastern Princes, as well ancient as modern, have never wanted their Seraglio of Concubines; notwithstanding some were more addicted to them than others, and accordingly have their success been: for that Monarch who keeps but

one hand upon his instruments of Pleasure, and the other hand upon his Sword, may happily succeed well; but he who like *Sardanapalus*, pinions both hands upon those lower parts, and quits the possession of his Sword, for a spinning Wheel and a Mistress, will inevitably fall into the same ruine: neither indeed (as *Cyrus* bravely spoke) doth it belong properly to that man to command, who is not of more worth, than those whom he commandeth. When a Woman governs a Prince, she wears not only the Breeches but the Crown; War and Peace are wholly in her hands, to her Ambassadors solely address themselves, to her all persons make their applications for Debts, Offices, and places of preferment, both in Church and State, the only can play the *Donna Olympia*, when either by stealing his Papers of State, she betrays his most secret Counsels to Foreigners, or by constituting men of wicked principles in all Offices of Trust, she scandalizes both Church and State. Again, As with private men, so is it with Princes, the very expences of such women are often destructive to both; for as the one may bring himself to beggary, by paying a hundred pounds for that which is worth but a shilling; so may the other by raising his expences proportionably, to oppress his Subjects with Taxes, as shall endanger an Insurrection, leaving himself unable to oppose his Enemies, either abroad or at home. Therefore well might *Solomon* say, that women will bring a man to a morsel of Bread; since one *Cleopatra* can consume 600000 Sesterces at a draught, as if nothing but the richest Oriental Pearl would serve to quench her thirst:

Hanc volo quam redimit totam Denarius alter. Mart.

Now how much those Eastern people are addicted to this Vice, would seem incredible; did not our daily Experience inform us of the truth thereof: When Sultan *Achmet* (who lived but in the year of our Lord, 1613.) had 3000 Concubines and Virgins listed in his Venerable Service. *Purchase's* Pilgrimage, page 290. Nay, in those Countreys, the Wives are not all offended at the Rivals of their Bed, for as custom hath taken off the shame, so also hath it extinguish'd their anger: Thus we read in holy Writ, that *Leah*, *Rachel*, *Sarah*, and *Jacob's* Wives, brought their fairest Maiden-servants unto their Husbands Beds; also *Livia* seconded the lustful Appetites of her Husband *Augustus*, even to her own prejudice; and *Stratonica*, wife of King *Deiotarus*, did not only accommodate the King with a handsome Maiden, but also enroll'd the said Concubine for one of the Ladies of her Bed-chamber, educating her Children, and using all means possible to have them succeed in his Throne; of so base a Spirit was Queen *Stratonica*! Again, Princes have been as often ruined by their Wives, as by their Concubines: Thus *Livia* is infamous for the poisoning of her Husband; *Roxalana*, *Solyman's* Wife, was the destruction of that renowned Prince, Sultan *Mustapha*, and otherwise troubled his House and Succession; *Edward* the Second of England his Queen, had the principal hand in the deposing, and murder of her Husband. Now this kind of danger is then chiefly to be fear'd, when the Wives have Plots, either for the raising of their own Children, or for the promoting of their own new Religion, or else when they be Advowtresses; of all which, her differing from her Husband in Religion, (whether she be Wife or Concubine) renders her the most dangerous; for then, the looking upon him as out of the reach of God's mercy, can think nothing an injury to his person, or a loss to his Estate, if her ghostly Fathers are pleas'd but to encourage her. Lastly, Upon another account Women have many times been the destruction of States;

Nam fuit ante Helenam Cannus terribilis Belli

Causa: ————— Horat. Lib. 1. Sat. 3.

Paris his Robbery committed upon the Body of the fair *Helen*, Wife to *Menelaus*, was the original cause of that fierce War between the *Greeks* and *Trojans*; the Rape of *Lucece* lost the *Tarquins* their Government; the Attempt upon *Virginia*, was the ruine of the *Decem-viri*; the same arm'd *Pantheonius* against *Philip* of *Macedon*, and many other Subjects against many other Princes: in so much, that *Aristotle* (in his Politics) imputes the abomination of Tyranny, to the injuries they do to people on the account of Women, either by Debauchments, Violences, or Adulteries: and this he delivers rather, for that no one Vice reigns more amongst Princes, than this of Venery. *Semiramis* is said to have had conjunction with a Horse; and *Pericles* to have begun the *Peloponnesian*

War,

War, for the sake of *Aspasia*, the Socratick Courtesan; *Judas*, the Jewish Patriarch, was a Sorcerer; and *Samson* (one of the Judges of the people of God) married two Harlots; *Solomon*, the wisest King of the *Jews*, kept whole Troops of Courtesans. *Sardanapalus*, that great Assyrian Monarch, lost his Kingdom for a spinning-Wheel and a Whore; *Julius Cæsar*, the Dictator, was called, the Man of Women; *Mark Anthony* was ruined by *Cleopatra*; and *Taliesin*, Queen of the *Amazons*, march'd 35 days Journey through strange Countreys, only to request *Alexander* the Great to lye with her, which having obtain'd, she returned home again well satisfied: Much such another was *Joan*, Queen of *Naples*, of fresher memory; as also Pope *Joan*, which though denied by modern *Papists*, I find confirm'd in some Books I have now by me, that were both written and printed before the Reformation; as for instance, *Polyericon*, and another old great Chronicle entituled, *Chronicon Chronicarum*. Again, Queen *Pasiphae* was another Example of Lasciviousness; *Helio gabalus* much advanced the Art of Bawdery; and *Domitian* is reported to have acted Sodomy with a Bull. And many other great persons were there, whom History mentions, that forsook their noble Enterprizes for the Snare of Love, as did *Mithridates* in Pontus, *Hannibal* at *Capua*, *Cæsar* in *Alexandria*, *Demetrius* in *Greece*, and *Anthony* in *Egypt*. *Heracles* ceas'd from his Labours for *Iole*'s sake; *Achilles* hid himself from the Battel for Love of *Briseis*; *Circe* slays *Ulysses*; *Claudius* dies in Prison for Love of a Virgin; *Cæsar* is detain'd by *Cleopatra*; and the same Woman ruined *Anthony*. For being false to their Beds, *Clytemnestra*, *Olympia*, *Laisica*, *Veronica*, and two Queens of *France*, called *Fregigunda*, and *Blanche*, as also *Joan*, Queen of *Naples*, all slew their Husbands. And for the very same reason, *Medea*, *Phryne*, *Ariadne*, *Alibea*, and *Heriolla*, changing their maternal Love into Hatred, were every one the cause and plotters of their Sons Deaths.

[3] Nay, if he be not a very Coward, he will kill himself, &c. All things are importuned to kill themselves, and that not only by Nature, which perfects them, but also by Art and Education, which perfects her. Plants quickned and inhabited by the most unworthy Soul, which therefore neither will nor work, affect an end, a perfection, a death; this they spend their Spirits to attain, this attain'd, they languish and wither. And by how much more they are by man's Indultry warm'd, cherish'd, and pamper'd, so much the more early they climb to this perfection, and this death. And if amongst men, not to defend be to kill, what a hainous self-murder is it, not to defend it self? This defence because Beasts neglect, they kill themselves; in as much as they exceed us in Number, Strength, and lawless Liberty: yea, of Horfes and other Beasts, they that inherit most courage, by being bred of gallantest Parents, and by artificial Nursing, are better'd, will run to their own Deaths, neither solicited by Spurs, which they need not; nor by Honour, which they apprehend not. If then the Valiant kill himself, who can excuse the Coward? Or how shall man be free from this, since the first man taught us this, except we cannot kill our selves, because he kill'd us all. Yet lest something should repair this common Ruine, we daily kill our Bodies with Surfeits, and our Minds with Anguishes. Of our Powers, Remembering kills our Memory; of Affections, Lustings, our Lust; of Vertues, Giving kills Liberality. And if these kill themselves, they do it in their best and supremest perfection: for after perfection immediately follows excess, which changing the Natures and the Names, makes them not the same things. If then the best things kill themselves soonest, (for no Affection endures, and all things labour to this perfection) all travel to their own death, yea, the frame of the whole World, if it were possible for God to be idle, yet because it began, must die. Then in this Idleness imagined in God, what could kill the World but it self, since out of it, nothing is? *Don't's* Paradoxes. The two chief Objections against self-Homicide, are the Law of God commanded in the Scriptures, and the Law of Nature, which obliges every man to self-Preservation. As for the first of these, I refer you to that excellent Treatise entituled, *BIAΘANATOZ*, and written by that eminent Poet and Divine, *Dr. Donn*, the Dean of *Pauls*; wherein, with no weak Arguments, he endeavours to justifye out of Scripture, the Legality of self-Homicide. As to the second Objection of self-Preservation, those that are for self-Murder, urge, that self-Preservation is no other than a natural Affection, and appetite of good, whether true, or seeming; so that if I propose to my self in this self-Killing a greater good, although I mistake it, I perceive not (saith the Doctor) wherein I transgress the general Law of Nature, which is an Affection of good, true, or seeming: and if that which I affect by death, (as Martyrs, who expect a Crowne of Glory, and to lye

lye snug in *Abraham's* bosom, under the umbrage of his Beard) be really a greater good, wherein is the Law of self-Preservation violated? Therefore some that are Enemies to our Faith, will have Afflictions to be God's Call out of this Life, and by the same Reason as we preserve our well-being, ought we then to destroy our ill-being. Another Reason which prevails with them, as shewing self-Homicide to be consistent with the Law of Nature is this, that in all Ages, in all places, and upon all occasions, men of all conditions have affected it; and inclin'd to do it; when man, as though he were *Angelus sepulchri*, labours to be discharged of his earthly Sepulchre, his Body. And though this may be said of all other sins, that men are propense to them, and yet for all that, frequently they are against Nature; yet if this in (saith the Doctor) were against the particular Law of Nature, and that so it wrought to the destruction of our Species, any otherwise than intemperate Lust, Surfeits, or incurring penal-Laws, and the like, it could not be so general; since being contrary to our sensitive Nature, it hath not the advantage of pleasure and delight to allure us withal, which other sins have. When I frame to my self a Martyrology (saith he) of all which have perish'd by their own means for Religion, Countrey, Fame, Love, Ease, Fear, and Shame, I blush to see how naked of Followers all Vertues are in respect of this Fortitude; and that all Histories afford not so many Examples, either of Cunning, subtle Devices, or of forcible and violent Actions, for the safeguard of Life, as for the destroying. *Petroneus Arbitr*, who served *Nero*, a man of Pleasure, in the Office of Master of his Pleasures, upon the first frown went home and cut his Veins. How subtly and curiously *Attilius Regulus* destroy'd himself? whom *Codrus* exceeded, in forcing his own Death. *Comas*, Captain of the Thieves, died by stopping his own Breath. *Herennius*, the *Sicilian*, beat out his own Brains against a Post. *Annibal*, for fear of being reduced to the necessity of being beholden to others, died with poison, which he always carried in a Ring; as *Demosthenes* did with poison carried in a Pen. *Aristarchus* starved himself; and *Homer* is said to have hanged himself, because he understood not the Fishermens Riddle. *Democles* scalded himself to death. *Fortia*, *Cato's* Daughter, and *Catulus Lucilius*, died by swallowing burning Coals. Poor *Terenus*, because he lost his 108 translated Comedies, drowned himself. And the Poet *Labeinus*, because his Books were burnt by publick Edict, burnt himself also. *Zeno*, upon a small hurt of his Finger, hanged himself, when he was almost an hundred years of age; for which reason *Lærtius* proclaims him to be, *Mira felicitate vir, qui incolunt, integer, sine morbo excessit*. *Portius Latro* kill'd himself for a quartan Ague; and *Postus*, *Domitian's* Beloved, only to hide the deformity of a Ringworm in his Face. *Hippodamus* the Poet rim'd *Bubalus* the Painter to death with his Iambicks; and so *Cassius Licinius*, to escape *Cicero's* Judgment, choak'd himself with a Napkin. These and many other Examples could I instance, were it necessary; as those who die voluntarily for Religion; and the Wives among the *Indians*, who burn themselves upon their Husbands death. One of the most cruel Roman Emperors said of his Prisoners, that he would make them feel death; and if any fortune to kill himself in Prison, he would say, That Fellow hath escaped me. Lastly, *Cato* alone, that pattern of Vertue, may serve instead of all other Examples. Moreover, I do verily believe, that he who hangs himself in a Garret, (as the late Parson of *Newgate* did) feels less pain, horror, and trouble, than such as die of Feavers in their Beds, with Friends and Relations weeping about them.

CHAP. XXIV.

Apollonius whilst the King lay sick, told him many things of the Souls Immortality: Divers Speeches pass'd to and fro between them: Apollonius is at length dismiss'd by the King, with Camels and other Necessaries for his Journey into India.

* See Lib. 1. ch. 18.

* Months I have here supply'd, the Greek being de- scative.

Now the King being fallen sick, Apollonius standing by him, utter'd so great and so divine things concerning the Soul, that the King plucking up his courage, said to the Standers by, that Apollonius had by his words caus'd him not only to contemn a Kingdom, but even [1] Death it self: when the King shew'd the Trench to Apollonius, which was made under Euphrates, and whereof we * spake before, and ask'd him whether he thought it not a great wonder: Apollonius depressing the strangeness thereof; said to the King, It would be a wonder indeed, if you were able to pass over so deep and unpassable a Current on your feet. Afterwards, when he shew'd him the Walls of Ecbatana, saying, that they were the Dwelling of the Gods; Apollonius replied, They are not certainly the Dwelling of the Gods, and whether they be the Dwelling of men, I cannot tell; for the City of [2] Lacedemon (Oh King) is inhabited without Walls. Again, when the King had been administering Justice to certain Towns, and boasted to Apollonius, that he had spent two days in hearing and determining Causes; Apollonius answer'd, You were very slow in finding out what was just. At another time, after the Tributes coming in thick from his Subjects, the King opening his Treasury, shew'd his Wealth to Apollonius, alluring him to the desire of Riches: But Apollonius admiring at nothing which he saw, said to the King, In you (Oh King) these are [3] Riches, but to me, nothing but Straw. When the King demanded what he should do to make good use of his Riches, Apollonius's Answer was, If you make use of them, considering you are a King. Now having had many such Conferences with the King, and having found him ready to do what he advis'd him to, also thinking that he had sufficiently convers'd with the Magicians, he said to Damis, Go to now Damis, let us begin our March towards the Indians; for they that sail towards the Eaters of [4] Lotus, being taken with the sweetness of that Plant, forget their own proper manners; but we, though we have not tasted of any thing that is here, do yet tarry in these parts longer than is fitting. In my self had the same thoughts, said Damis; but reckoning the time which we conjectured from the Lions which we saw, I waited till that space was expired, which is not yet pass'd; for 'tis now but a year and four * months with us; nevertheless, could we now get away from hence, it would do well: But the King (answer'd Apollonius) will not dismiss us before the end of the eighth month; for you see that he is full of Courtesy and Humanity, too good to reign over Barbarians. But when he was resolv'd to depart, and the King had given him leave so to do, Apollonius call'd to mind the Gifts which hitherto he had forborn to receive, until he had gotten Friends in that Country; wherefore going to the King, he said to him, Best of Kings, I have hitherto bestow'd no Benefit on my Host, also I owe a Reward to the Magicians; wherefore my Request is, that you would be mindful of them, and for my sake, take care of them, being wise men, and full of good will towards you. The King being exceedingly well pleas'd, said unto him, Thou shalt see these

these men to morrow made marks of Emulation, and greatly rewarded; moreover, in as much as you your self have need of none of my Riches, permit at least that these men, pointing to those about Damis, may receive something of my Wealth, even what they will: But when they also turn'd away at this word, Apollonius answer'd, Do you see (Oh King) my Hands, both how many they are, and how like one another? However, said the King, take a Guide to direct you in your Journey, and [5] Camels whereon you may ride, for the way is too long to travel it all on foot. Let this be done (Oh King) answer'd Apollonius, as you command, for they report, that the way cannot be pass'd over by any who doth not so ride; also this Creature is easie to be provided for, and fed, where there is but little Forrage: I suppose likewise, that we must provide Water, and carry it in Bottles, as men do wine; for three days Journey (said the King) the Country is without Water, but after that, there is great plenty of Rivers and Springs. I perceive it best for you to travel over Caucasus; for that Country is fertile, and affordeth good Accommodation. Now when the King asked him what Present he would bring him from thence, Apollonius answer'd, It should be a pleasing one; for if (said he) my Conversation with the men of that Country improve my Wisdom, I shall return to you far better than I leave you: Whereupon the King embracing him, said unto him, God on your way, for this Present will be great.

Illustrations on Chap. 24.

[1] *Contemn even Death it self.* &c. It is worthy the observing, (saith the Lord Bacon) that there is no Passion in the Mind of man so weak, but that it masters the fear of Death: Revenge triumphs over Death; Love, fights it; Honour aspires to it; Grief fights to it; and Fear pre-occupateth it. Nays, we read, that after the Emperor Orbis had slain himself, Eury (which is the tenderness of Affections) provoked many to die, out of meer compassion to their Sovereign. Moreover, Seneca adds *Necessity and Satiety*, saying, that a man would die, though he were neither valiant nor miserable, only upon a weariness, to do the same thing so often over and over. Hence it is, that the Approaches of Death make so little alteration in good Spirits, that they appear to be the same men, to the very last instant: Thus Augustus Cæsar died in a Complement, *Lætia, conjugii nostri memor, vive, & vale*; Tiberius in Dissimulation, as Tacitus saith of him, *Tam Tiberium vires, & corpus, non dissimulavit, deserebant; Vespasian in a Jest sitting upon a Stool, Ut puto, Dens fio* with a Sentence, *Eri; si ex re sit Populi Romani, holding forth his Neck; Septimius Severus in Dispatch, Adeste, si quid mihi restat agendum, &c.* Bac. Ess. Again, many vulgar persons are seen to bear Deaths, intermixt with Shame and Torments, with an undaunted assurance; some through stubbornness, and some through simplicity; who without any visible alteration, take leave of their Friends; add little their domestic Concerns, but an hour before they die; sometimes singing, jesting, or laughing, and sometimes drinking to their Acquaintance with their very last breath; even as unconcern'd as Socrates himself could be. One (saith Montaign) when he was led to the Gallows, desired it might not be through such a Street, for fear a Merchant should arrest him for an old Debt. Another with'd the Hangman not to touch his Throat, because he was ticklish. Another answer'd his Confessor, who promis'd him he should sup that night with our Saviour in Heaven, Go thither your self to Supper, for I live to eat at night. Another calling for Drink upon the Gibbet, and the Hangman drinking first, said, he would not drink after him, for fear he should take the Pox of him. Another seeing the people running before him to the place of Execution, told 'em, they need not make such haste, for that there would be no sport till he came. Another being upon the Ladder ready to be turn'd off, a lame Wench came and offer'd to save his Life by marrying him; but he perceiving her Lameness, cryed out, Away, away, good Hangman, make an end of thy Business, the limps. And many other Stories of the like nature I could here produce, to shew with how little Concern

some

some men look Death in the face. *Quoties non modo Duces, &c.* How often (saith Tully) have not only our Commanders, but also our whole Armies, run violently on to an undoubted Death? *Tusc. 2. lib. 1.* Pyrrho being in a violent Storm at Sea, made those that were timorous ashamed of themselves, by shewing them a Hog that was on board the Vessel, what little Concern he had for the Storm. What cause have we then to boast of our Reason, if it only robs us of our Tranquility and Courage, making us more fearful and unhappy than Pyrrho's Hog? *Mont. Ess.* Death is a debt due to Nature, our Lives are borrow'd and must be restored. What is it makes Death to irksome to us, when Sleep the image of Death is so pleasant? Is it the parting with a rotten Carcase, that is hardly one hour free from trouble, sickness, or pain? Is it the leaving that which we shall not need, our Estates? Is it the loss of Conversation, such as bety'd you, betray'd you, abus'd you, and deceiv'd you? Is it the fear of pain, or the fear of what shall become of you hereafter? If it be the fear of pain, and that you esteem of Death only as you do of drawing a Tooth, *Emori nolo, sed me esse mortuum nihil estimo;* with it were out, yet fear to have it drawn, then take this for your comfort, *Si gravis, brevis e; si longus, levis.* *Cic. de fin. lib. 2.* You shall read (saith the Lord Bacon) in some of the Eriers Books of Mortification, that a man should think with himself what the pain is, if he have but his Fingers end trulied or tortured, and thereby imagine what the pains of Death are, when the whole Body is corrupted and dissolved; whereas many times Death passeth with less pain, than the torture of a Limb; for the most vital parts are not the quickest of sense. Death is but felt by Discourse, because it is the motion of an instant: *Aut fuit, aut venit, nihil est presens in illa.* The Sickness that occasions our Death, is perhaps less painful than many other Sicknesses we have formerly had, however that is antecedent to Death, and so relates not to it; and for Death, (which is nothing but the separation of Soul and Body) I cannot conceive it to be any pain, or at most so short, as not worth an hours fear. If it were Death it self which caus'd the pain, then all men would have the same Agony at their departure, since Death is common to all. Secondly, If it be the fear of what shall become of us hereafter, that depends altogether upon Faith, which Faith ought to be regulated by the holy Scriptures; but at this time writing in a Philosophical way, I shall treat only of such Opinions, as have been maintain'd according to un-enlightned Nature. Know then, that some have deny'd any Reward or Punishment hereafter, as thinking that the supream Being concern'd not himself with humane Affairs:

*Ipsa suis pollens opibus, nihil indiga nostri,
Nec bene promeritis capitur, nec tangitur ira. Lucr. 1.
Rich in himself; to whom we cannot add,
Nor pleas'd with good deeds, nor provok'd with bad.*

Others deny any future Account, believing that when we are dead, we shall be as though we had never been born; according to these lines of the Poet:

*Post mortem nihil est, ipsaque mors nihil,
Veloci spatii meta novissima.
Spem ponant Avidi. Solliciti metum.
Queris quia jacet post obitum loco?
Quo non nata jacent.
Tempus nos avidum devorat, & chaos.
Mors individua est noxia corpori,
Nec parens anime. Tenaro, & aspero
Regnum sub domini, limen & obditi
Custos non facili Cerberus ostio,
Rumores vacui, verbaque inanitia,
Est par sollicito fabula somnio. Senec. Troas. Act. 2. Chor.*

Thus English'd by a Person of Honour:

*After Death nothing is, and nothing Death,
The utmost limit of a Gasp of Breath.
Let the ambitious Zealot lay aside
His hopes of Heaven's whose Faith is but his Pride.*

Let

*Let slavish Souls lay by their Fears,
Nor be concern'd which way, nor where,
After this Life they shall be best'd;
Dead, we become the Lumber of the World:
And to that Mass of Matter shall be swept,
Where things destroy'd, & wrappings unborn are kept:
Devouring Time (as follows) us whole,
Impartial Death confounds Body and Soul,
For Hell and the foul Fiend that rules
God's everlasting fiery Toys,
(Devil'd by Regnes, dread'd by Fools)
With his grim grisly Dog that keeps the Door,
Are senseless Stories, idle Tales,
Dreams, Whimsies, and no more.*

Many other as vain and impious Tenents were held amongst the un-enlightned Heathens, which I shall treat of more at large in my Illustration of the Souls Immortality, and have only instanc'd these at present, to shew, that before the Gospel shin'd amongst them, many deny'd a future Reward and Punishment, and those who did so, could have no fear of Death, upon the account of what would become of them hereafter. But now writing in a Christian Government, I shall wave all such Arguments, and fly only to the infinite Attribute of God's Mercy, which were not infinite, did it not extend to the vilest Sinner in Hell. *He delights not in the death of a Sinner,* and we have found daily Experiments of his Mercy; may such a thought never enter into my heart, that the *Deus optimus maximus & communis Pater* of all Mankind, should create men to damn them. The best natured of the Fathers, *viz. Origen*, had another opinion of God, and thought the very Devils themselves would not suffer eternally, which if it was an error, was an error on the right hand. Has God brought us into the World, preserv'd us in it several years, given us a comfortable subsistence, brought us to our Journeys end in peace and happiness, and shall we then at last distrust him? We knew not how he would dispose of us when we came into this World, and we know not how he will dispose of us when we go out of it; but since he dealt so bountifully with us before, why may he not do the same again? The very Dogs that wait at our Trenchers will upbraid us with this Diffidence, when after two or three meals meat, and one days sport, they cheerfully follow us without any distrust at the first whistling Summons. Neither will I despair, when our Divines tell me, I have offended an infinite Majesty, unless I had infinitely offended him; which I neither can, nor would do. For I consider him not only as my God and Creator, but also as my heavenly Father, who will own me for his, so long as I do nothing purposely to offend him; and that if through the sensual Nature in me I commit any frailties, he will give me only a filial chastisement, and with that his pardon. I think I may without vanity affirm, that the thoughts of Death are not at all frightful to me, and though an unprepared Death I dread, yet a sudden Death of all others appears to me least terrible.

*Mitius ille perit, subita qui mergitur unda,
Quam sua qui liquidis brachia lassat Aquis. Ovid. de Ponto. l. 3.*

Lastly, As for a future Account, I find the Bill to swell rather than shrink by continuance. From all which I conclude, that Death needs not seem terrible to any, out of a fear of what shall become of them hereafter, unless it be to such, who by their hard censures of God Almighty, make Salvation seem almost impossible: and of those, I wonder any will marry, since according to their belief, 'tis above ten thousand to one but the Children they get are damn'd. Men (saith the Lord Bacon) fear Death, as Children fear to go in the dark; and as that natural Fear in Children is increas'd with Tales, so is the other. Nevertheless, the Groans, Convulsions, discolour'd Face, Friends weeping, Mourning, and Obsequies, represent Death more terrible than really it is: *Pompa moris magis terret, quam mori ipsa.* It is as natural to die as to be born; and to a little Infant perhaps the one is as painful as the other. Moreover, Death hath this advantage also, that it openeth the Gate to Fame, and extinguissheth Envy: ——— *Extinctus amantibus idem:* Horat. However, this fear of Death,

Death, which Nature hath implanted in us all, is one of the greatest Benefits Mankind enjoys; since without it, there would be no Peace, no *Mum*, or *Tum*, and no security either for Life or Estate, all Laws then being rendered unequal. Now some are so base-spirited, to judge of men according to their Deaths, if they be of a Persuasion different to their own; when if the Heretick (as they call him) repent on his Death-bed, then they boast of such repentance, as a victory over his former Opinions, although perhaps it was occasion'd only by the decay of his understanding, with sickness: Also if he keeps firm and resolute to his old Principles, then they cry his heart is harden'd; so that in effect it is no more than, Crows I win, Pile you lose; let either way happen, they will have something to say for themselves. But let them have a care of stamping the imprints of divine vengeance upon other mens sufferings, lest in so doing they pen a Satyr against themselves:

To Pater Aene,
Expertus fidentis, sequar, quo duxeris ibo.

[2] The City of Lacedæmon; the most famous City of all Peloponnesus, call'd heretofore by some, *Sparta*, but at this day, *Mistira*; it was, as our Author here mentions, without any Walls, situate 120 miles South from *Albani*; and 30 miles Eastward from *Megalopolis*, being at present under the Dominion of the *Turk*. They were heretofore govern'd by the Laws of *Lycurgus*; but *Antus Gellius* (lib. 11; 18.) writes, that amongst them, *Thebi* was not only permitted, but commended.

[3] These Riches are to me nothing but *Straw*, &c. What *Apollonius* here speaks against Riches, I conceive to be meant rather as an Inveective against Superfluity, than an Encouragement of Beggary and Want, for to that purpose was his former Prayer, *To have a few things, and stand in need of none*. Neither is Poverty less obstructive to the study of Philosophy than Superfluity: the inconveniencies of Body and Fortune, are hindrances in the acquiring those Goods of the Soul, namely, Knowledge and Vertue; for Knowledge requires a generous and liberal, not a fardid Soul, like that of a poor man. (whom *Alicia's* Emblem very well represents by a Lad, with one hand stretched up into the Air, with wings fasten'd to it, intimating a desire to fly higher, but the other hand fasten'd to a heavy stone, hinders him) for their spirit being loaden with misery, thinks of nothing but the means how to live, and to be deliver'd from the heavy yoke of Necessity, which deprives them of the opportunity of having either living or dumb Teachers. He that hath this *Friety* contempt of Riches, let him consider, how comes it to pass, that in a cold Winters night, whilst others lye abroad starving in the Fields, I have my warm Bed to go to, read, made and warm'd, without any care of mine? Is it not Money makes the difference? When after I have rid a Journey, that another man takes my Horses, rubs their heels and dresses them, without giving me any further trouble; what may I thank for this but Money? When I sit down to a Table well furnish'd with several dishes of meat, have no other care but to please my Palate in eating them, whilst other poor Creatures stand starving at my door, desiring only to go halves with the Dogs in the scraps that come from my Servants Table; to what can I impute this difference betwixt them and me, who are all one flesh and blood, but to Riches? So that in fine, he who contemns Money, doth in so doing contemn all quiet, peace, and content of Life, without which a man would have but a very ill mind to Philosophize. Moreover, Poverty makes men despite the rigor of all Laws, and oft-times abandons them to rage and despair, which making them hate their own miserable Life, renders them Masters of those of others. Hence, not only Mutinies, Seditions and Revolts, are commonly made by the poor and miserable, lovers of Innovation, wherein they are sure to lose nothing, and may possibly gain; but also are almost the sole Authors of Theft, Murders, and Sacrileges. Whereas rich persons, having from their Birth receiv'd such good Instructions as the poor want, are more stay'd in their actions, and better inclin'd to Honesty and Vertue, which without Fortunes and Estates can never produce any thing great or considerable; whereupon in our Language Riches are justly styl'd *Means*; without the assistance whereof, Justice can neither render to every man what belongs to him, nor repel the Enemies of the State by a just War; whereof Money is by some call'd the *Sineu*. Upon this account they are sought after by all the World, as being the only support of Nobility and Families in a State; in which, for this Reason some Politicians place Nobility; but all agree them to be the chiefest ornament belonging to it. And in Policy, whether Riches be

acquired,

acquired, or come to by Succession, they are always in esteem; as on the contrary, Poverty is disparaged with reproach, as a sign either of base Extraction, or of Negligence and Profligation. He that is born to be poor, is born to be a Slave; and such a one is as unfit to be trusted with a publick Charge, as with a sum of Money: whereas Wealth raises the Courage, incites to great Attempts, and serves as a Spur to Vertue. I confess, I am not Philosopher enough to desire to beg from door to door, or to lye starving under a Hedge in a cold Winters night, for so they must endure who want Money; no, I would not do so much as *Demetrius* did, to sit contemplating on the Stars, whilst the Cattel was eating up his Corn.

*Miramur si Demetrius pecus edit agellos,
Cultaq; dum peregrè animus sine corpore velox.* Horat. Lib. 1. Ep. 11.

When I hear a young pert Master of Arts new launch'd from the University, begin to decry Riches as Muck, Dirt, Straw, and the like, I cannot but call to mind the Fable of *Aesop's* Fox, who complain'd the Grapes were fowr, when he could not reach them. But in this matter I think 'tis safest to refer this Subjects Debate to *Agar*, who prays of God to give him neither Riches, for fear of Pride, nor Poverty, for fear of becoming a Thief: since there is many a man hang'd for committing a Robbery, who had he been born to a plentiful Fortune, might have been as honest a man as the Judge that condemn'd him; and on the other side, we who are now his Spectators, might have been his fellow-Criminals, had he been born under the malevolent Influence of the same Poverty. But however in this as in all other things, a mean is best; and he that as a single man cannot live with 600 pounds a year, would not subsist with 6000. As the Baggage to an Army, so is excessive Wealth to Vertue; it cannot be spared, nor left behind, but yet it hindreth the March; yea, and the care of it sometimes loseth or disturbeth the Victory. Wherefore I am as great an enemy to Superfluity as to Poverty; for as *Solomon* saith, *Where much is, there are many to consume it; and what hath the owner, but the sight of it with his eyes?* Of great Riches there is no real use, except it be in distribution, the rest is but conceit; there is a custody of them, a power of Dole, or donative of them, or a fame of them, but no solid use to the owner. For my own part, although my poor Fortune would not admit of Extravagancies, yet did it never restrain me, even in my youth, from things convenient; nor do I think, the coming early to a moderate use of Money, doth, as a young man may fancy, but rather prevents him from using those many base actions of cozening, cheating, pawning, and selling Cloaths, and the like, which necessity inclines them to. I ever observ'd, that Plenty produceth Covetousness sooner than Want; for as *Bion* said, *The hairy man grieves as much at the pulling out of his hair, as he that is bald*: and he that hath once accustomed, and fix'd his thoughts upon a heap of Money, it is no longer at his service, he dares not diminish it; it is a Building which if he touch or take any part from it, he thinks it will all fall; nay, he will sooner pawn his Horse, or sell his Cloaths, than make a breach into his beloved Purse; he is only a keeper or treasurer of his own Money, and deserves no more the name of a rich man, than he that keeps another man's flock of Sheep, which he dares neither sell nor kill. A covetous man is the person in the World, to give whose House from firing, I would not lend my helping hand; the bounty of Providence is shipwreckt on him; there is no villany he will not perpetrate for the lucre of Money. The Poets feign, that when *Plutus* (which is Riches) is sent from *Jupiter*, he limps, and goes slowly; but when he is sent from *Pluto*, he runs; meaning, that Riches gotten by good means and just labour, pace slowly; but when by the deaths of others, or by any unjust means, they come full gallop. According to the *Italian* Proverb, He that resolves to be rich within a year, 'tis an even wager but he's hang'd before half the year comes about. The Expenses whereby young men are most commonly ruin'd, are Gaming and Women; a little good fortune at first, which like Water put into a Pump, to make it give ten-fold, draws them to the love of Play, a Vice whereby none thrive but the Box keeper: and for Women, many thinking it cheaper to buy a quart of Milk for a penny, than to keep a Cow, run into the Extravagancies of keeping Mistresses at such a rate, till at last the charitable Mist is fain to keep them. As for the Vice that brings men of riper years to poverty, they are commonly living above their Fortune in Equipage and Hospitality, or else being bound for a dear Friend over a glass of Wine. For the first of these, when by keeping a good Table, you fall into the distress of poverty, shouldest

that

that have lived upon your Bounty, shall only say, you are a brave Fellow, 'tis a thousand pities, and the like, but will not go one step out of their way to relieve you. And for being bound for men, they are commonly Relations that desire it, and I am confident, eighteen in twenty that are so bound, are left in the lurch by their Principals; which made me so soon as ever I came of age, voluntarily enter into a Bond, never to be bound for any one living but my own Children. These and the like Follies of our own bring us into misery, and then we lay the blame upon Fortune, as vicious and intemperate persons cast their own wickedness upon Nature, when Fortune no more than Nature is in the fault:

——— *Natura beatiss.*
Omnibus esse dedit, si quis cognoverit uti. Claud. lib. 1.

[4.] They that sail towards the Eaters of Lotus; this relates to a passage in *Homer*, in the 9th Book of his *Odyssey*, where he writes after this manner:

Τὸν δ' ἐν τῇ λαοῖσι φέρει μελινθεῖα καρπὸν
Ὀμῆς ἐν' ἀπὸ τοῦ αὐτοῦ ἔχει, ὅτι ἔχει
ἀν' αὐτῷ βέλονται μετ' ἀδελφῶν λαοφάγοι
ἄνθρωποι ἐρεττοῦνται μετὰ, ὅταν πλεῖστοι.

For the description of this *Lotus*, *Pliny* (lib. 16. ch. 30.) gives it thus: There are some Trees (saith he) that branch only towards the top, as the Pine and the Greek Bean, which at *Rome*, for the pleasant taste of the Fruit, (much resembling Cherries, although it be of a wild nature) they call *Lotus*. This Tree is much planted about great Houses in the Court-yards, by reason of the large spreading of the Boughs; for albeit the stock or body it self be but very short and small, yet it brancheth so, as that it yieldeth much shade; yea, and oftentimes the Boughs reach to the neighbouring Houses. Nevertheless the shade of this Tree expieth as soon as any, for when Winter comes, the Leaves drop off, and no longer exclude the heat of the Sun. Moreover, no Tree beareth a fairer Bark, nor more pleasant to the eye, nor carrieth either longer Boughs, more in number, or stronger, in so much that whosoever sees them, would think each Bough a several Tree. Now, for the use that is made of this Tree; the Bark serveth to colour Skins and Leathers; the Root to dye Wool; and the Fruit or Apple which it beareth, they are a distinct kind by themselves, resembling the Snouts or Muzzles of wild Beasts; and many of the smaller sort seem to be joyn'd to one that is bigger than the rest. Also the same Author tells us, (lib. 13. ch. 17.) that the Fruit is as big as a Bean, and of a yellow colour like Saffron. See more of this in *Homer's Iliad*. 2. in *Polybius*, lib. 2. and in *Athenæus*. The *Lotophagites* are Islands over against the Coasts of *Barbary*, as saith *Pliny*, lib. 5. ch. 7. It is now call'd *L'isle des Gerbes* by the French. It is a little Island of the Kingdom of *Tripoly* in *Africa*, lying upon the *Mediterranean Sea*. It is 18 miles in compass; and there were in it formerly two great Cities, whereof only one Castle and two Villages remain. It was heretofore possess'd by the *Spaniards*, but now by the *Moor*s.

[5.] Camels whereon you may ride; of Camels there be chiefly three sorts: The first call'd *Hugium*, of great stature and strength, able to carry a thousand pound weight; the second less, with two bunches on the Back, and sometimes one upon the Breast; these are call'd *Becheti*, being found only in *Asia*, and are fit both for Carriage and to ride on. The third sort is meagre and small, not used to Burdens, yet able to travel above an hundred miles in a day; this kind they call *Raguabill*. *Swan's Specul. Mund.* The Arabian and *Babrian* Camels, although they want Horns, yet have they Teeth but on one side. And of all the sorts, their Necks are most long and nimble, by which the whole Body is much reliev'd, seeing it can reach to most parts; their Heads are small, and Feet fleshy, in regard of which, they use to be shod with Leather, for fear of graveling; I mean, such as are tame, and made serviceable. They love Grass, especially the blades of Barley, and when they drink, the Water must not be clear, but muddy; the surname therefore of the Camel is, *Tremble-bank*, for they will mud the Water with their feet, before they take any delight to drink it. The servile Tameness of this Creature is so great, that when their Masters load them, they will (like the Subjects of *France*) bow themselves, and stoop down to the very ground with their knees, patiently enduring to take up their Burden. Again, The Horse and

and the Camel are at great enmity, in so much that with his very sight and strong smell, the Horse is terrified; wherefore *Cyrus* being excell'd by the *Babylonians* in Cavalry, used this stratagem of the Camels. Lastly, Our fine Stuffs, as Grogeram, and Chamberlet, are made of Camels Hair, as some affirm; also there is a coarser hairy Cloth to be made of the worst of this Hair, such as was that Garment worn by *John the Baptist* in the Wilderness. But concerning the Nature of this Beast, see more in *Pliny*, lib. 8. ch. 18. as also in *Gesner's History of Animals*. This Creature is much used and esteemed of amongst the *Turks*, as being the only Beast employ'd by them in their Pilgrimages to *Mecca*.

The End of the First Book of Philostratus;

Y 2

THE

THE
SECOND BOOK
OF
PHILOSTRATUS,

Concerning the LIFE of
APOLLONIUS the *Tyanæan*.

CHAP. I.

Of Armenia, Cilicia, Pamphylia, Caria ; and of the height of Mount Caucasus and Mycale : Likewise of Taurus, India, Scythia, Meotis, and Pontus : How great the compass of Caucasus is : That Panthers delight in Spices : Of a golden Chain found in the Neck of a Panther : Whence Nyseus is so called.

ABout Summer time they departed thence, riding together with the Guide, who was the King's Stable-groom of his Camels. They were plentifully furnished by the King with all things which they wanted : Likewise the Inhabitants of the several Countreys gave them kind Entertainment ; for the Camel that went foremost, bearing a golden Boß on his Forehead, gave notice to such as met them, that the King sent some one of his Friends. When they were arrived at [1] Caucasus, they say, that they smelt a sweet odour breathing from the Countrey. This Mountain we may call the beginning of Taurus, which runneth through Armenia, Cilicia, Pamphylia, even to [2] Mycale, which ending at the Sea where the Carians inhabit, may be accounted the end of Caucasus, and not the beginning, as some would have it. The height of Mycale is not very great ; but the tops of Caucasus mount up to so high a pitch, that the Sun seemeth to be cleft by them. With the other part of Taurus it (*viz.* Caucasus) encompasseth also that part of Scythia, which bordereth on India, lying on the [3] Meotis, and having Pontus on the left hand, for the length of about 2000 furlongs ; and so far stretcheth the Elbow of Caucasus. But that which is said, that on our side Taurus is extended through Armenia, (which thing hath sometimes not been believ'd) is apparent from the Panthers, which I have known to be taken in that part of Pamphylia, that produceth Spices ; for they delight in Odours, and smel-

ling them at a great distance, they come out of Armenia through the Mountains, after the tears of Storax, when the Winds blow from that quarter, and the Trees distil their Gum. I have also heard, that there was a Panther taken in Pamphylia, with a gold Chain about his Neck, whereon was written in Armenian Letters, ARSACES the King, to the Nisean God. For Arsaces at that time was King in Armenia: he, as I suppose, having seen that Panther consecrated it to Bacchus, for the bigness of the Beast; for the Indians call Bacchus, Nyctus, from a place in their Country call'd Nylia: the same Appellation is also given him by all the Eastern people. That Beast which I spake of, did for a while converse with men, suffering her self to be handled and stroked; but when the Spring was come, and she stirr'd up with a desire of Copulation, she withdrew into the Mountains to meet with a Male, having the same ornament upon her. And she was afterwards taken in the lower part of Taurus, being (as we have said) allured by the odour of the Spices. But Caucasus bounding India and Media, descendeth with another Embow to the Red-Sea.

Illustrations on Chap. 1.

[1] *Caucasus*, a famous Mountain in the North part of Asia, leading from Scythia to India; it is at this day call'd by some *Garamis*, by others *Cocas* and *Cochis*, and by others *Albor*, or *Adazar*. It lies between the *Euxine* and *Caspian* Seas, is situated above *Theria* and *Albania* on the North-side, also is part of the Mountain *Taurus*.

[2] *Mycale*, a Town and Mountain of *Caria*, or rather of *Ionia*.

[3] *Mæotis*, a dead Lake in the Country of *Scythia*, into which runneth the River *Tanais*, which divideth Europe from Asia. It is call'd at this day *Mardelle Zabache*.

[4] *Panthers*; this Animal takes its Name from its Nature, for *πάνθηρ* signifies cruel and fierce. For the colour of this Beast, *Pliny* (lib. 8. ch. 17.) tells us, that the ground of the Panther's skin is white, enamell'd all over with little black spots, like eyes. They differ little from a Leopard; some think there is no difference between them, but in Sex. In Greek the general Name is *Panther*; the special Names, *Pardalis* and *Pardalis*. *Pardalis* is taken for the Male, and *Pardalis* for the Female. And in Latin it is call'd *Pardus* and *Panthera*; where it must be again observ'd, that *Pardus* signifieth the Male, and *Panthera* the Female. Neither indeed is the difference between the Leopard and Panther only in Sex, but rather in respect of a mixt and simple Generation, for there is no Leopard or Libbard, but such as is begotten between the Lion and the Panther, or the Panther and the Lioness. This Beast hath a sweet Breath, and is very fierce and wild, in so much that some have therefore call'd him the Dog-Wolf, and yet being full, he is gentle enough. He sleepech three days, (saith *Munster*) and after the third day, he walkech himself, and cryeth out, when with a sweet favour that cometh from his Breath, he gathereth the wild Beasts together, being led by the smell: and then, saith *Pliny*, doth he hide his Head very cunningly, lest his looks should affright them; whereupon, whilst they gaze upon him, he catcheth his prey amongst them. Now the Reason why these Beasts have such a sweet Breath, I take to be, in regard that they are so much delighted with all kind of Spices, and dainty aromatick Trees: in so much that (as some affirm) they will go many hundred miles, in the season of the year, out of one Country to another, and all for the love they bear to the Spices. But above all, their chief delight is in the Gum of Camphory, watching that Tree very carefully, to the end they may preserve it for their own use.

[5] *Storax*: is thus described by *Pliny*, lib. 12. ch. 25. *Storax Calamita* (saith he) comes out of that part of *Syria*, which above *Phenicia* confronts and borders next to *Jury*; namely, *Gabala*, *Marathus*, and the Mount *Casius* in *Seleucia*. The Tree that yieldeth this Gum or Liquor, is also named *Styrax*, and very much resembles a Quince-tree. It hath at first a rawith austere taste, which afterwards turns to be more sweet and pleasant. There is found within this Tree a kind of Cane or Reed full of this Juice. Next to this *Storax* of *Syria*, great esteem is had of that which cometh out of *Pisidia*, from *Sidon*, *Cyprus*, and *Cilicia*;

Cilicia; but least reckoning is made of that *Storax* which comes from *Candy*. That which is brought from Mount *Amanus* in *Syria*, is good for Physicians, but better for the Perfumers and Confectioners. From what Nation soever it comes, the best *Storax* is that which is red, and somewhat glutinous, by reason of the fattiness. The worst is that which hath no consistence and tenacity, but crumbles like Bran, being to mouldy, that it is overgrown with a white hoary Moss. The Merchants use to sophisticate this Drug with the Rosin of *Gedar*.

CHAP. II.

Of *Prometheus*, and the Bonds wherewith he is said to be bound: Why the Inhabitants of *Caucasus* scare away Eagles: Of men of four and five Cubits; and of a Hag chased away with Excretions: *Anaxagoras* used to contemplate in *Mimas*; *Thales* in *Mycalæ*; and others in *Achos*: Also how men ought rightly to contemplate.

THE Barbarians relate many Fables concerning that Mountain, which are also chanted by the Greeks: namely, how [1] *Prometheus*, for the kindness which he shew'd to men, was there bound. And that one [2] *Hercules*, (not he that was born at Thebes) being troubled at this sad spectacle, shot the [3] Eagle that fed on the Entrails of *Prometheus*. Now some say, that *Prometheus* was bound in a Cave that is shewn at the foot of the Hill, where also (according to the Relation of *Damias*) you may yet see the Chains fastned to the Rocks; nor is it easie to tell of what matter they are made. Others say, that he was bound on the top of the Hill, which is double, and therefore that one hand was fastned to one top, and the other to the other top, so great was his [4] stature; the space between the two tops, being no less than a furlong. The Inhabitants of *Caucasus* esteem Eagles as their Enemies, burning their Nests as many as they make among the Hills, and to that end, shoot fiery Arrows at them. Moreover, they set snares to take them, saying, that by slaying them revenge *Prometheus*, so much are they addicted to the Fable! But as they passed over *Caucasus*, they report, how they met with black men of four cubits high; and saw others of five [5] cubits, when they came to the River *Indus*. Also in their Journey to that River, they found these things worthy rehearsing: As they travell'd in a clear Moon-shine, they saw the Apparition of an * *Empusa*, one while turning her self into this shape, another while into that, and sometimes vanishing away into nothing. But *Apollonius* knowing what it was, both reproved the *Empusa* himself, and commanded his Companions to do the same; as being the proper Remedy for such an Occurrence; whereupon the Apparition fled away with a shriek like a Ghost. When they were got to the top of the Mountain, and were walking thereupon, where it was very steep, *Apollonius* ask'd *Damias*, saying, Where were we yesterday? *Damias* answer'd, In the Plain. *Apollonius* ask'd him again, But where are we to day? *Damias* answer'd, On *Caucasus*, unless I have forgotten my self. When therefore were you in a lower place, said *Apollonius*? This is not worth the asking, reply'd *Damias*; for yesterday we passed through a hollow Vale, whereas to day we are neare to Heaven. Think you then, said he, Oh *Damias*, that yesterday's Journey was beneath, and to day above? Yes, said *Damias*, unless I am out of my Wits. Do you imagine, then, reply'd

reply'd Apollonius, that these Walks do one exceed the other, or that you have something more excellent to day than you had yesterday? I conceive so, said Damis; for yesterday I went where the many use to go, but to day I travel where few Passengers ever come. Even in a City, said Apollonius, you may turn aside out of the common Road, and go where few men pass. Whereto Damis answer'd, I did not speak to this purpose, because yesterday travelling through Towns and Villages, we convers'd amongst men, but to day we ascend into a divine Countrey, untrodden by men; for even now you heard our Guide say, how the Barbarians report, that this place is the Seat of the Gods. And with this word, he crept his eyes to the top of the Mountain. Wherefore Apollonius bringing him back to the first demand, said unto him, Can you, Damis, alledg any thing that you have understood of the divine Nature, since you came nearer to Heaven? Whereto he answer'd, I can produce nothing. But you ought, said Apollonius, in as much as you are mounted on so vast and so divine a Frame, to utter some clearer Opinions touching the Heaven, the Sun, and the Moon; for you imagined your self to have come so near to the Heavens, as that you could touch them with a Wand. Damis answer'd, What Opinions I had yesterday concerning divine things, the same have I also to day, nor have I made an addition of any new one. Then you are still beneath, said Apollonius, and have received no new Light from so great an Altitude, and are as far from Heaven as you were yesterday: wherefore the Question that I first propos'd to you is pertinent; for you thought I made a ridiculous Enquiry. Certainly, said Damis, I thought I should come down far wiser, in as much as I have heard, that Anaxagoras the Clazomenian, was us'd to contemplate of the things in Heaven, from [6] Mimas, a Mountain of Ionia; and [7] Thales the Milesian, from Mycale, that is not far from thence: Likewise some are reported to have made use of [8] Pangeum to the same purpose; and others of Athos; but I, being gotten up into a Mountain bigger than all these, am like to come down never a whit the wiser. Neither did they, (answer'd Apollonius) for such watch-Towers may perhaps shew the Heavens more blue, the Stars greater, and the Sun arising out of the Night, which things are manifest even to the Swains and Shepherds: but how God taketh care of Mankind, and how he delighteth to be worshipped by them, and what Vertue, what Justice, what Temperance is, neither will Athos shew to those that ascend up thither, nor the Olympus, so much renown'd of the Poets; unless the Soul contemplate and pry into those things, which will, if it come pure and untainted to such Contemplation, rise higher (in my opinion) than this Caucasus.

Illustrations on Chap. 2.

[1] Prometheus was there bound, &c. This Prometheus is by the Poets feign'd to be the Father of Deucalion, and Son of Jupiter and Clymene, or Asia, as Herodotus calls her, lib. 4. Prometheus is said to have been the first that made Man of Clay, and therefore called the Father of Men.

*Fecit Prometheus addere Principi
Limo coactus particulam undiq;
Deſſam, & infanti Leonis
Vim Stomacho appoſuiſſe noſtro. Horat.*

Having artificially compos'd Man of certain parts taken from other Creatures, and Minerva being delighted with his Invention, promis'd to grant him any thing that was in Heaven, for the perfection of his Work: whereupon, Prometheus being by her means convey'd up into Heaven, and there observing how all things were animated with Souls of heavenly Fire,

Fire, did with a bundle of Sticks which he kindled at the flames of the Sun, bring down Fire upon Earth, and therewith infused Life and Soul into the man that he had form'd of Clay.

*That crawling Inſect which from mud began,
Warm'd by my beams, and kindled into man.*

This Robbery is often mention'd in the ancient Writers of Poetical Fictions; as Horace, Lib. 1. Od. 3.

*Post ignem arbere a domo
Subductum, &c.*

Also Virgil in Sileno:

Caucasusq; refert volucres, furtumq; Promethei.

After this, it is said, that Jupiter being offended at Prometheus for his Theft, thought to be revenged on him, by laying some grievous affliction upon Mankind, in the forming of which, he so much boasted; for which purpose, Jupiter commanded Vulcan to frame a beautiful Woman; which being done, every one of the Gods bestow'd a Gift on her, who thereupon was call'd Pandora: to this Woman they gave in her hand a goodly Box full of all Miseries and Calamities, only in the bottom of it they put Hope; with this Box she went first to Prometheus, thinking to catch him, if peradventure he should accept the Box at her hands, and so open it; which he nevertheless with good providence and foresight refused. Whereupon she goes to Epimetheus, (the Brother of Prometheus) and offers this Box to him, who rashly took it and opened it: but when he saw that all kind of Miseries came fluttering about his ears, being wise too late, he with great speed and earnest endeavour clapt on the Cover, and so with much ado retained Hope, sitting alone in the bottom. At last, Jupiter laying many and grievous Crimes to Prometheus his charge, cast him into Chains, and doom'd him to perpetual Torment; whereupon by Jupiter's Command, Prometheus was fast bound, and fetter'd to a Pillar of the Mountain Caucasus; as our Author here mentions: Also that there came an Eagle every day, who sat feeding upon his Liver, which as it was devoured in the day, so grew again in the night, that matter for Torment to work upon might never decay: nevertheless 'tis said, there was an end of his punishment; for Hercules crossing the Ocean in a Cup which the Sun gave him, came to Caucasus, and set Prometheus at liberty, by shooting the Eagle with an Arrow. Moreover, in some Nations there were instituted certain Games of Lamp-bearers, in honour of Prometheus, in which they that strove for the Prize, were wont to carry Torches lighted, which who so suffer'd to go out, yielded the place and victory to those that follow'd; so that whosoever came first to the Mark with his Torch burning, won the Prize.

Now concerning the Theogeny and Parallel of Prometheus, Vossius makes him to be the same with Noah; De Idololat. lib. 1. ch. 18. The Patriarch Noah (says he) is adumbrated to us, not only in Saturn, but also in Prometheus, &c. 1. Because as under Noah, so also under Prometheus, the great Flood was supposed to happen; for so saith Diodorus, lib. 1. That Nilus having broken down its bounds, overwhelm'd a great part of Egypt, especially that part where Prometheus reign'd, which destroy'd the greatest part of men in his Territory; nevertheless if the Flood were universal, this Parallel holds not. 2. Prometheus is said to restore Mankind after the Flood; which (say they) exactly answers to Noah, the Father of Mankind, &c. 3. Herodotus (lib. 4.) tells us, that Prometheus's Wife was called Asia; and indeed Noah's Wife was no other than Asia, or Asiatica, an Asiatick. Again; Bochart makes Prometheus to be Magog, the Son of Japhet, or Japhet: 1. In that he styled the Son of Japhet; as Magog was the Son of Japhet. 2. From the eating of Prometheus's Heart; which Fable sprang from the Name, *Magog*, which being applied to the Heart, implies its consumption, or wasting away. 3. Prometheus is said to have his Seat in Caucasus; because Magog and his Posterity planted themselves there. 4. They feign, that Fire and Metals were invented by Prometheus, as well as by Vulcan; because there are many subterraneous Fires and Metals in these places. Bochart Phaleg. lib. 1. Of this see more in Stillingfleet's Origin. Sac. lib. 3. ch. 5. and in Gale's Court of the Gentiles, lib. 2. ch. 6. part 1.

[2] Not that Hercules that was born at Thebes; there were several men of this Name; the

the Ancients using to call all men of wonderful strength, *Hercules*: *Diodorus* (lib. 4.) reckons up three of this Name; *Arnobius*, six; and *Cicero* (*de Nat. Deor.*) as many; but *Varro* saith, there were forty three several men so call'd; whereof the most famous was *Hercules* of *Thebes*, the Son of *Jupiter* and *Alcmena*: for *Alcmena* his Mother having married *Amphitruon*, a *Theban* Prince, upon condition that he would revenge the Massacre of her Brother; whilst *Amphitruon* was employ'd in a War for that purpose, amorous God *Jupiter* gave a Visit to *Alcmena* in *Amphitruon's* shape; and that he might enjoy the satisfaction of her company the longer without discovery, he made that night to continue longer than any other. *Alcmena* was then big with *Iphicles*, she did nevertheless conceive *Hercules* from *Jupiter's* Acquaintance, and was brought to bed of them both together; but notwithstanding *Amphitruon* was not the Father of *Hercules*, yet is he by the Poets call'd *Amphitruoniades*.

*Thus when Alcmena did her Bed defame,
The lecherous God bely'd bore all the shame;
Cuckold or Bastard was a glorious Name.*

Some say, that *Juno* being earnestly solicited by *Pallas*, was so far reconciled to her Husband, *Jupiter*, that he gave his furious Son *Hercules* suck with her own Milk; and that the little *Hercules* having spilt some of her Milk out of his mouth, he whited all that part of the Sky, which we call, *The milkie way*. Afterwards, when *Hercules* was come of age, the Oracle inform'd him, it was the will of the Gods that he should pass through twelve eminent Dangers or Labours, which were these: 1. He slew a great Lion in the Wood *Nemaa*, whose Skin he ever after wore. *Theocrit.* *Idyl.* 25. 2. He slew the monstrous Serpent *Hydra* in the Fens of *Lerna* near *Argos*, whose many Heads he cut off, and then burnt his Body: *lib. 2. Apollod.* 3. He slew the wild Boar of *Erymanthus*, which had waik'd *Arcadia*. 4. He slew the *Amazonian* Centaurs. 5. He took a Stag running on foot in the Mountain *Menlans*, after a whole years pursuit, the Deer's Feet being made of Brass, and Horns of Gold. 6. He slew the Birds *Stymphalides*, which were so numerous, and so prodigious great, they darken'd the Air, and hinder'd the Sun from shining upon men, where-ever they flew; nay, they did often devour men. 7. (As *Virgil* informs us) he cleans'd the Stables of *Augeas*, King of *Elio*, wherein many thousand Oxen had dung'd continually a long time together; for turning the Current of the River *Alpheus*, and causing it to pass through the Stables, he by that means carried away the filth all in one day. 8. He brought a Bull from *Crete* into *Greece*, drawing him along the Sea; which Bull breath'd nothing but flames of Fire, and was sent by *Neptune* as a punishment amongst them. 9. He took *Diomedes*, King of *Thrace*, Prisoner, giving him to be eaten of his own man-eating Horses, and afterwards breaking the said wild Horses, he brought them to *Eurytheus*. 10. He took Prisoner *Geryon* and his Cattel, who was King of *Spain*, and reported to have three Bodies, because he had three Kingdoms. 11. He went to Hell, and brought thence with him *Theseus* and *Pyrrhus*, as also the Dog *Cerberus*. And 12. he took the golden Apples out of the Garden of the *Hesperides*, and kill'd the Dragon that kept them from him. All which Actions rendered him terrible to the Tyrant *Eurytheus*, for whose sake he had perform'd them. Now concerning these Labours of *Hercules*, mention is made in *Lucret.* lib. 5. *Ovid.* *Met.* 9. *Seneca.* *Agamem.* 806. *Hercul.* Fur. 214. and 526. *Herc.* Oct. 15. *Silius.* 3. 333. *Sidon.* *Carm.* 9. *Boet.* lib. 4. *Met.* 7. *Claud.* *pref.* in lib. 2. *de Raptu Prof.* Moreover, from hence arose these Proverbs, *Herculei Labores*, signifying a Work impossible to be achiev'd; *Herculei Castuburni*, *Frustra Hercules*; *Hercules & Simia*; and *Hercules Hominat.* *Suidas* interpreteth *Hercules's* Club to be Philosophy, whereby he slew the Dragon, i. e. Natural Conscience. Lastly, For his Death, it happen'd, *A. M.* 2752. *Ant. Christ.* 1196. The learned Jesuit *Galtrubius* (who writes his Life more at large than any one I have met with) supposes this *Hercules* of *Thebes* to have been the same that relas'd *Prometheus*, contrary to what *Philostatus* here asserts; and this may proceed from the obscure Records of those Times, which attribute the Actions of all others of that Name to this *Hercules* the *Theban*, or *Lybian*, as call'd by some, because he conquer'd *Lybia*.

[3] *Eagles*: Amongst all Fowls the Eagle only can move her self strait upward and downward perpendicularly, without any collateral declining: *Munster*. This Bird is commended for her faithfulness towards other Birds in some kind, though she often shows her self cruel: They all stand in awe of her, and when she hath gotten meat, she useth to communicate

it only to such Fowls as accompany her; but some affirm, that when she hath no more to make distribution of, then she will attack some of her Guests, and for lack of food dismember them. Her sight is sharp and quick, in so much that being in the highest part of the Air, she can easily see what falleth on the Land, and thereupon the sooner find her prey. It is said, that she can gaze upon the Sun, and not be blind, and will fight eagerly with the Dragon, who greedily coveting the Eagles Eggs, causeth many Conflicts to be between them. The Poets have call'd her *Jove's* Bird, and *Jupiter's* Armour-bearer, because she is never hurt with Lightning. She has great affection towards her young, in so much that she will endanger her own Body to secure them, bearing her young ones on her back, when she perceiveth them to be assaulted with Arrows. She usually preyeth on Hares, Geese, Cranes, and Harts; as for her practice in killing the Hart, *Munster* saith, it is thus: When she laboureth to destroy the Hart, she gathereth much dust as she flyeth, then sitting upon the Hart's Horns, shaketh it into his eyes, and with her wings beateth him about the mouth, till she makes him fall fainting to the ground. The Eagle buildeth her Nest upon high places, as Rocks and Mountains; and the property of the young Eagle is, when she findeth a dead Carcase, first of all to pick out his eye. Now although the Eagle be very tender over her young, yet when they are able to fly of themselves, she casteth them out of her Nest, because she would have them shift for themselves, and no longer depend upon their Dam. Moreover, *Aristotle* writeth, that when the Eagle waxeth old, the upper part of her Bill groweth so much over the under, that the dieth of Famine. But *Augustine* observeth further, that when the Eagle is thus overgrown, she beateth her Bill upon the Rock, and so by striking off her cumbersome part, the recovereth her strength and eating: to which the *Psalmist* alludeth, *Psalm.* 103. 5. *Which makes thee young and lusty as an Eagle.* *Susan's* *Specul. Mund.*

[4] *So great was his Stature*. As for the bigness and stature of mens Bodies, it decreaseth not by succession of Off-spring; but men are sometimes in the same Nation taller, sometimes shorter, sometimes stronger, and sometimes weaker; as the Times wherein they live, are more temperate or luxurious, more given to labour or to idleness. And for those Narrations which are made of the Giant-like features of men in former Ages, (such as the Poets and *Philostatus* here mention of *Prometheus*), many of them were doubtless merely Poetical and Fabulous. I deny not, but such men have been, who for their strength and stature were the Miracles of Nature, and the World's Wonder; yet may we justly suspect that which *Suetonius* writes, *That the Bones of huge Beasts, or Sea-monsters, both have, and still do pass current for the Bones of Giants*. When *Claudius* with great strength entered this Island, (as *Dion. Cass.* speaks, l. 60.) he brought with him a mighty Army both of Horse and Foot, as also Elephants in great number, whose Bones being since found, have bred an error in us, supposing them to be the Bones of Men and not of Beasts, as *Speed* our Chronicler doth. A notable Story to this purpose *Camerarius* reports of *Francis* the first, King of *France*, who being desirous to know the truth of those things spread abroad, touching the strength and stature of *Rowland*, Nephew to *Charlemain*, caus'd his Sepulchre to be open'd, wherein his Armour being found, and the King putting it on his own Body, found it to fit for him, as thereby it appear'd, that *Rowland* exceeded him little in bigness and stature of Body, though himself were no extraordinary big or tall. Likewise I have often heard my Father say, that the Coffin or Tomb-stone he saw in one of the Egyptian Pyramids, wherein it is thought one of their ancient Kings were buried, is of no greater length than his own Coffin must be. If men have decay'd in their stature since the first Ages, then by consequence the first Man *Adam* must have been a Giant of Giants, the highest and most monstrous Giant that ever the World beheld; whereof we have no account in Scripture. Holy Writ makes mention of Giants in the 6th. of *Genesis*, not long before the Flood, but long after the Creation; *There were Giants in the Earth in those days*, saith the Text. Nevertheless it is the phrase of holy Writ, to call such Giants as are in behaviour wicked, rude, or barbarous: And so speaks the Prophet *Isaiah* of the *Medes* and *Persians*, ordain'd for the laying waste of *Judea*, *Giants shall come, and execute my fury upon you*. So that if we rest in this Interpretation, there is no necessity we should conceive these Giants to have exceeded other men in stature. Of the same opinion is *St. Chrysostome*, who says, *Gigantes a Scriptura dici opinor non imitatum hominum genus, aut insolitam formam, sed Heros & viros fortes & bellicosos*. However, that some few men there have been of a prodigious stature, cannot be deny'd.

inflexible. Wherefore one of them riding upon such a Camel, when he approached somewhat near, asked the Guide whither they were going; and being certifi'd concerning the cause of their Journey, he told it to the other Nomades, who rejoicing at the News, bade them come near, and offer'd them Wine, which they by an Art they have press out of Dates; likewise Honey made of the same Tree, as also the flesh of Lions and Panthers, whose skins had been newly sleid off. Now having received all these things save the flesh, they passed by those Indians travelling towards the East; and afterwards dining near a certain Fountain, Damis tasting the Wine which they had receiv'd from the Indians, said to Apollonius, This is the Cup of Jupiter the Saviour, whereof you have not drank a long time: but I suppose you will not refuse this Liquor, as you do that which is wrung from the Grapes. Having thus spoken, he offer'd a Libation, in that he had made mention of Jupiter: At this Apollonius smiling, said unto him, Do we not abstain from receiving Money? Ter, said he, as you have often made it appear. What then, answer'd Apollonius, is to be done? Shall we abstain from Silver and Gold, not being tempted with that Money, which not only private men, but even Kings themselves, exceedingly affect; and yet if any man should offer us a piece of brass Money instead of silver, or a counterfeit piece gilded over with gold, shall we receive the same, only because it is not such Money as most men so greedily pursue? For the Indians have Money made of Copper, and black Brass, wherewith all such as come into those Parts must traffick. If then the Nomades (or Shepherds) had offer'd us such Money, would you, when you had seen me refuse the same, have better inform'd me, by saying, that that only is to be accounted [2] Money, which the King of the Medes, or Emperor of the Romans, coyneith, and that this is another kind of thing which the Indians have devised? Now should I be persuaded with such a Reason, what would you think of me? Should I not pass for a counterfeit, and one that casteth away Philosophy, in a worse manner than Souldiers cast away their Bucklers? For he that hath done so, may get another Buckler as good as the former, as saith Archilochus; but how can Philosophy be recover'd by him, that hath once reject'd or despised the same? In like manner, Bacchus might pardon me, if I wholly abstain from all sorts of Wine whatsoever; but if I prefer that made of Dates, before that which distilleth from the Grape, I know he will certainly be moved with indignation, and say, that his Gift is slighted. Neither are we far distant from him, for even now you heard the Guide say, that the Mountain Nysa is hard by, where Bacchus (as I have heard) doth many strange things. Neither doth it, Oh Damis, proceed from Grapes only that men are drunken, but also from Dates; for we have seen many of the Indians intoxicated with this sort of Wine, whereof some dance and reel, others sing and nod, as they among us who sit up whole nights a drinking. Now that you your self imagine this Drink to be Wine, is evident, in that you offer'd a Libation thereof to Jupiter, using such a Prayer as is used at a Drink offering of Wine. But these things are spoken to you Damis, only in relation to my self; not that I would dissuade you, or the rest of our Companions, from drinking it: nay, I would freely also give you liberty to eat of the Flesh; for I see that the abstinence from these things would be nothing advantageous to you, whereas they are suitable to that kind of Philosophy, to the which I have addic'd my self from a Child. The Companions of Damis heard this with delight, and were glad to be feasting, thinking they should the better perform their Journey, if they used a plentiful Diet.

Illustra-

Illustrations on Chap. 3.

[1] The River Cophenus; or Copher, discharges it self into the River Indus. Strabo, Meles, and other Geographers, reckon it as the chief River in India, even bigger than the River Indus it self.

Tertius hos sequitur splendidum gurgite Copher.
Tertius hos sequitur splendidum gurgite Copher.

[2] Money which the Emperor of the Romans coyneith: For as much as in several places of this History, I have occasion to mention some of the Coyngs of the Ancients, it will not be amiss here to reduce some of their principal Sums to our present Sterling; which finding already done to my hands by the Lord Bishop of Hereford, as well as by the Learned Dr. Hakewill, I shall here present you with their Tables of Calculation.

The Lord Francis, Bishop of Hereford, (who lived in the Reign of King Charles the First) his Tables of Calculation.

Unus Sesterius in masculino genere, five unus nummus, valebat nostra moneta Anglicanae fere	2d.	40	316-13-4
Nimirum ut 10. valeant	19d.	50	395 16-8
Viceni Sesterii	0-3-2d.	60	475-00-00
Sesterii, vel Nummi.	11-1/2-4d.	70	554-3-4
30	0-4-9	80	633-6-8
40	0-6-4	90	712-10-00
50	0-7-11	Centum milia vel C. vel 100 Sesteria valebant	791-13-4
60	0-9-6	Ducenta	1583-6-8
70	0-11-1	300	2374-0-0
80	0-12-8	400	3165-13-4
90	0-14-3	500	3957-6-8
100	0-15-10	600	4748-0-0
200	1-11-8	700	5539-13-4
300	2-7-6	800	6331-6-8
400	3-3-4	900	7123-00-00
500	3-19-2	Jam deinceps numerantur per adverbia, ut novem dicimus mille milia, vel mille Sesteria, sed decies, id est, decies millena milia.	
600	4-15-0	Decies continet moneta nostra supputatione paulo accuratiori	7914-13-4
700	5-10-10	Vicies	15829-6-8
800	6-6-8	Ticies	23774-0-0
900	7-2-6	Quadrages	31658-13-4
1000	7-18-4	Quinquages	39573-6-8
Sesteria. Bina H. S. vel bina Sesteria in neutro genere valebant	15-16-8	Sexages	47488-00-00
3 H. S. valebant	23-15-0	Septuages	55402-13-4
4	31-13-4	Octogies	63317-6-8
5	39-11-8	Nonages	71232-00-00
6	47-10-0	Centies	79146-13-4
7	55-8-4	Ducenties	158298-6-8
8	63-6-8	Tercenies	237440-00-00
9	71-5-0	Quadragesies	316586-13-4
Dena H. S. five Sesteria, vel 1000 Nummum valebant	79-3-4	Quingies	395733-6-8
Vicena Sesteria, vel XX. milia Nummum	158-6-8	Sexcenties	474880-00-00
30 H. S.	237-10-0	Septingies	554026-13-4
		Octingies	633173-6-8

Non-

Nongentes	712320 00	00	Senies milies	4748800 00	00
Millies	791466 13	4	Septies milies	5540266 13	4
Bi milies	1582933 6	8	Octies milies	6331733 6	8
Ter milies	2374400 00	00	Novies milies	7123200 0	0
Quater milies	3165865 13	4	Decies milies	7914666 13	4
Quingies milies	3975333 6	8	Vices milies	1582933 6	8

Talentorum apud Antiquos multa fuisse genera, Atticum, Euboicum, Eginense, Hebraicum, Babylonicum, & alia. Sed hoc observandum est, scriptores ubi Talenti mentionem faciunt absq; ulla adjctione, vix unquam aliud intelligere quam Atticum, quod valebat nostre monete Anglicanae libras, 190.

Talentum Atticum	190l	Talanta 2000	380000
Talanta duo	380	3000	570000
3	570	4000	760000
4	760	5000	950000
5	950	6000	1140000
6	1140	7000	1330000
7	1330	8000	1520000
8	1520	9000	1710000
9	1710	10000	1900000
10	1900	Talanta 20000	3800000
Talanta 20	3800	30000	5700000
30	5700	40000	7600000
40	7600	50000	9500000
50	9500	60000	11400000
60	11400	70000	13300000
70	13300	80000	15200000
80	15200	90000	17100000
90	17100	100000	19000000
100	19000	200 Millia	38000000
Talanta 200	38000	300	57000000
300	57000	400	76000000
400	76000	500	95000000
500	95000	600	114000000
600	114000	700	133000000
700	133000	800	152000000
800	152000	900	171000000
900	171000	Millia Talenta	190000000
1000	190000		

But Dr. Hakewill, who differs some small matter from his Lordship's Computation, reckons a Talent to be 750 ounces of Silver, which after five shillings the ounce comes to 187 pounds. The *Sesterius* (saith Hakewill) was among the Romans a Coin so common, that *Nummus* and *Sesterius* came at length to be used promiscuously the one for the other; so called it was, quasi *Semis-tertius*, because of three *Affes* it wanted half a one, and is thus commonly expre's'd, *IIS*, or *H-S*, whereby is understood two *Affes* and an half. For the value of it, ten *Affes* make a *Denarius*, or Roman penny, so termed, because it contain'd *Dena era*, which were the same with their *Affes*; so as the *Sesterius* containing two *Affes* and an half, must of necessity be found in the *Denarius* four times: now the *Denarius* being the eighth part of an ounce, and an ounce of Silver being now with us valued at five shillings, it follows by consequence, that the value of the *Denarius* is seven pence half-penny; also the *Sesterius* being the fourth part thereof, amount to penny half-penny farthing half farthing, which is half a farthing less than the Bishop's Computation. Touching the manner of counting by *Sesterces*, a Controversie there is betwixt *Budens* and *Agricola*, whether *Sesterius* in the Masculine, and *Sesterium* in the Neuter, be to be valu'd alike, which *Agricola* affirms; but *Budens* upon better reason (in my judgement) denies, and to him I incline,

incline, believing that *Sesterium* in the Neuter contains a thousand *Sesteries*, according to my Lord Bishop's Table above recited. But here two things are specially to be noted: First, That if the *Numeral*, or word that denoteth the Number, being an Adjective, and of a different Case, be join'd with *Sesterium*, (by an abbreviation put for *Sesteriorum*) in the Genitive Case plural, then doth it note so many thousand *Sesterii*; for example, *Decem Sesterium* signifies *Decem milia*, or ten thousand *Sesterces*. Secondly, If the *Numeral* join'd with *Sesterium* be an Adverb, then it designeth so many hundred thousand; ex. gr. *Decies Sesterium*, signifies *Decies centena milia*, ten hundred thousand, or a million of *Sesterces*; and sometimes the Substantive *Sesterium* is omitted, but necessarily understood: the Adjective then, or Adverb set alone, being of the same value, as if the Substantive were expre's'd: as thus, *Decem* standing by it self, is as much as *Decem Sesteriorum*; and *Decies* the same. Dr. Hakewill.

Dr. Hakewill his Table of Calculation.

Sesterces are worth in English Money.	Sesterces are worth in English Money.
Twenty	A Million
A Hundred	Five millions
Five hundred	Ten millions
A Thousand	Twenty millions
Five thousand	Fifty millions
Ten thousand	A hundred millions
Twenty thousand	Two hundred millions
Fifty thousand	Five hundred millions
A hundred thousand	A thousand millions
Five hundred thousand	

CHAP. IV.

Of Nyfa beset with Trees, like Tmolus in Lydia: Of Bacchus's Temple surrounded with Ivy and Vines; and of his Statue: That there be various opinions about the Countrey of Bacchus; but that by an Inscription on a certain Quotte in Pythia, it is believ'd that he was a Theban: Concerning another Bacchus, Son to the River Indus; as also of the Name of the Hill Nyfa: Whether Alexander the Macedonian did celebrate the Orgies of Bacchus in Nyfa?

After this, having passed over the River Cophenus, they themselves in Boats, and their Camels on foot, in as much as the River is not there very deep, they arriv'd in the Continent that pertaineth to the King, where the Hill Nyfa reaching all along, is set with Plantations to the very top, as Tmolus in Lydia is. It is an easie matter for any one to get up into the same, in that passages are every where made by the Husbandry there used. When they were ascended, they lighted on the Temple of Bacchus, which they say that he himself planted round about with Laurels, in a circumference of so much ground, as would be sufficient for an indifferent Temple: and that round about the Laurels he planted Vines and Ivy; also erected his Image in the midst, as knowing that time would bring the Boughs to meet, and so frame a kind of Roof, which now is so closely compacted,

that neither can the Rain descend, nor Wind blow upon the Temple. There be also Sickles, pruning Knives, and Wine-presses, with all things belonging thereunto, made of gold and silver, and dedicated to Bacchus, as to one concern'd in the Vintage; but the Image of Bacchus being made of white Stone, resembleth an Indian Lad. When Bacchus begins his Orgies, and moveth Nysa, the under-lying Cities are said to bear him, and to be moved together with it. Howbeit, there is no small Controversie between the Indians and the Greeks about Bacchus; yea, the very Indians themselves are divided in their Opinions concerning him. For we say, that Bacchus the Theban made an Expedition into India, leading an Army after a mad antick fashion: to prove which, we bring many probable Conjectures, more especially the Monument in Pythia, which is there conserv'd in the Treasury of the Temple: it is a certain Quoit or Discus made of silver, bearing this Inscription; [1] Bacchus, the Son of Semele and Jupiter, from the Indies, to Apollo of Delphos. But the Indians that dwell between Caucasus and the River Copheus affirm, that Bacchus came out of Assyria into those Parts, and are said to be acquainted with the whole Story of Bacchus the Theban. Whereas they that inhabit the Region between Indus and Hydraotes, and the residue of that Continent, which is bounded by the River Ganges, report, that Bacchus was the Son of the River Indus, and that there came to him that other Bacchus born at Thebes, who touch'd the Leavy-spear, and communicated to him the Orgies, saying, that he was the Son of Jupiter, and was quicken'd in his Father's Thigh till his birth, and that he found a Hill near Nysa called Meros, [which signifies a Thigh.] They also report, that the Inhabitants having fetched Grape-kernels out of Thebes, planted the whole Hill with Vines in honour of Bacchus; and that Alexander celebrated the Orgies in the Hill Nysa. But those that dwell in Nysa say, that Alexander ascended not the Hill, (although he greatly desired it, as being both ambitious of Honour, and studious of Antiquity) fearing lest the Macedonians tasting of the Vines, which they had not done of a great while, should either long after home, or fall into a love of Wine, after they had so long been accustomed to Water. For these Reasons therefore he pass'd by Nysa, having only prayed and sacrificed to Bacchus at the foot of the Hill. Nor am I ignorant that some will be displeas'd with what I write, in that they who accompanied Alexander, and served under him, have described these things otherwise than the truth required. Whereas I am resolv'd to follow the truth above all things, which if they also had done, they would not have defrauded Alexander of this commendation. For I suppose it to be more glorious for him, not to have gone up into the Mountain, to the end he might the better keep his Army within the bounds of sobriety, than to go up, as they say he did, and there play the [2] Drunkard and Mad-man in celebrating the Rites of Bacchus.

Illustrations on Chap. 4.

[1] **B**acchus, the Son of Semele and Jupiter; was born in the City of Thebes. The account which the Learned Jesuit Galtruchini gives us of this Fable is, that Bacchus was the Son of Jupiter and Semele, according to Orpheus:

Κροταλίου Διόνυσον λέγουσιν ἀρξέν, ἀνδρῶν.
Ζεὺς δὲ Σημέλῃς ἐκάλεισεν ὡς ὕλην ἔσθ'. Orph. in Hymn.

Wherefore Homer calls him, Διόνυσον Σημέλῃς ἐκάλεισεν ὡς. But Hesiod saith, he was the Son of Jupiter and Proserpina:

Ἐὐφροῖν ἐκάλεισεν ἄλκιον Περσεφόνειαν.

Semele

Semele suffer'd herself while she was big with Child, to be deceiv'd by the persuasions of Juno, who bore an implacable hatred to all her Husband's Mistresses; for Juno disguising her self, came in the habit of an old Woman to Semele, and told her, that it concern'd both her Interest and Honour to have Jupiter visit her in the same manner as he did Juno, viz. with his Thunderbolts in his hand; and that if she should request this favour of him, Jupiter would soon grant it her: which Semele accordingly did, and was by this means consum'd by fire. Now the Mother Semele being thus destroy'd, and Jupiter taking pity of the Child within her, separated him from his dead Mother, and shut him up in his Thigh, until the time of his Birth was expired; so that Jupiter doing him the office of a Mother, Bacchus was for that reason call'd by some Bimater.

Imperfectus adhuc infans generitricis ab alvo
Eripitur, patriq; tener, si credere dignum est,
Insuitur femori, maternaq; tempora complet. Ovid. Metam. 3.

Also Manilius, lib. 2.

Atq; iterum patri nascentem corpore Bacchum.

Orpheus in his Hymn upon Sabazius Dionysius saith, that Sabazius inhabited Jupiter's Thigh, which Sabazius, some say, was the Son of Bacchus, and some a Demon, though most think him to be Bacchus himself, as Orpheus doth:

Καὶ δὲ τῶν, Κεῖν ἢ, Σαβάζιος, ὡς ἴνα δῶμα,
Ὅς Βακχὺς Διόνυσον, λέγουσιν. Ἐπείγετο
Μῆτις ἑταίρειος, τὰς τῶν πατρῶν ἡδὺν
Τῶν δὲ ἡδὺν.

Theocritus Idyll. 26.

Καὶ γὰρ οὗτος Διόνυσος, ὃν ἐν Δαφνῶν νεβρῶν
Ζεὺς ἐκάλεισεν ὡς ὕλην ἐκάλεισεν ὡς ὕλην.

This God had several other Names besides Bacchus; as Hederens, Servator, Lysius, Lyens, Nysus, Leneus, Diabyrambus, Brifus, Sebafus, Iacbus, Elebus, Thyoneus, and Nyctileus; Ovid. Metam. lib. 4. He is called Vitisifer, Thyoneus, Horat. lib. 1. Aëon, Menelos, Methymneus, Deus, Δαφνῶν, Ofiris, Hebo, Caledonius, Eubalus, optimi consilii Deus, Zagreus, Edonius, in Ovid. Oreus, Viotati, by the Arabians, &c. See Orpheus in Hymn. Dionysius. Nebrodus was another Name of Bacchus, which Bochart derives from Nimrod; but this seems very far fetch'd, and merely in complement to sacred Chronology. As soon as Bacchus was born, he was deliver'd to Silenus and the Nymphs, and some say to Ceres, to be educated by them, who in reward of their good service were receiv'd up into Heaven, and there changed into Stars, now called Hyades.

Ora micans Lævi septem radiantia Flammis,
Navita quas Hyadæ Grains ab imbre vocat,
Pars Bacchum nutritisse putat, pars credidit esse
Tethys has neptes Oceanig; senis. Ovid. lib. 5. Fastor:

When Bacchus came to be of age, he pass'd through greatest part of the World, and made War upon the Indians, whom he overcame, and in their Country built the City Nysa, here mention'd by Philostratus. He is said to be the first that introduced the custom of Triumpling; at which time he wore a golden Diadem about his head: his Chariot was drawn by Tygers; his Habit was the skin of a Deer; and his Scepter was a small Lance, adorn'd with branches of Ivy and Vine-leaves. He invented the use of Wine, which he gave to the Indians to drink, who at first imagin'd he had given them poison, because it made them both mad and drunk. They did at first frequently sacrifice men unto him; but since his Expedition into India, he was content with other Sacrifices, such as Asses and Goats; to signify, that those who are given to Wine, become as foolish as Asses, and as lascivious as Goats. Since Ceres & Bacchus were brought up with the Nymphs, which teacheth us, that we must mix Water with our Wine. He never had other Priests but Satyrs and Women, because the latter had follow'd him in great companies throughout his Travels, crying, singing, and dancing after him: in so much that they were called Bacchanales, Mithallones, Lena, Bassarides, Thyades, and Menades, Names that express fury and madness.

nests. The greatest Solemnities perform'd in honour of this God, were celebrated every three years, and call'd therefore *Trieteria*, or *Orgia*, from the word *εἰς*, which signifies a transport of anger, because the mad Women clothed themselves with the skins of Tygers, Panthers, &c. when with their Hair hanging about their ears, they ran over the Mountains, holding lighted Torches in their hands, and crying out aloud, *Eu hoe Evan, eu hoe Bacche*, which is, *Good Son*, a Name given him by *Jupiter*, when in the War with the Giants, this *Bacchus* in the form of a Lion ran violently upon the first, and tore him in pieces. *Bacchus* was usually painted riding on a Tyger, having in one hand a bunch of Grapes, in the other a cup full of Wine, with a Mitre on his head, an ornament proper to Women, or with a bald pate, which signifies the effect of the excess of Wine. He wore sometimes a Sickle in one hand, a Pitcher in the other, and a garland of Roses on his head. He did always appear young, because Wine moderately taken purifies the Blood, and preserves the Body in a youthful strength and colour. His Temple was next to *Minerva's*, to express how useful Wine is to revive the Spirits, and enable our Fancy to invent; for which reason, the *Heathens* did sacrifice to him the quick-sighted Dragon. The chattering Pyc was also sacred to *Bacchus*, because Wine doth cause us to prattle more than is convenient: his Sacrifices were usually perform'd in the evening, and at night. Also it is reported of him, that he carried a Torch before *Proserpina*, when he was led to be married to *Pluto* the infernal God. *Juno* could never endure the sight of him, wherefore the labour'd to drive him out of Heaven, and to banish him from all society; he fled from her fury, and as he was repelling himself under a Tree, a Serpent named *Ambubena* bit him, but he kill'd it with a Vine branch, which is a mortal poyson to some Serpents. *Juno* continued her hatred for him, because he was her Husband's Bastard, until she cast him into a Fit of madness, which made him undertake an Expedition against the *Indians*, and over-run all the Eastern Countreys: *Lusus* was his Companion, from whom *Portugal* is called *Lusitania*.

The truth of this Fable is; that *Liber*, otherwise call'd *Dionysius*, *Bacchus*, or *Osiris*, by the *Egyptians*, was a King of *Nysa*, a City in *Arabia Felix*, who taught his people, and the Inhabitants of the adjoining Countreys, many useful Arts, as the ordering of the Vine, and the preserving of Bees. He establish'd several good Laws, and is therefore called *Νεφέλες*. He perswaded the people to sacrifice to their Gods, for the which he was much honour'd by all civil Nations. The *Greeks* establish'd several Festival days in honour of him; the chief are their *Trieteria*, kept every three years, in remembrance of his *Indian* Expedition, perform'd in that space of time; also their *Apaturia*, their *Phalica*, and their *Lenea*, in the beginning of the Spring, for his blessing upon their Vines. This latter Festival was named *Orgia*, because his Profelytes did express in it nothing but fury and madness, although this Name is sometimes taken for all his other Festivals. The *Romans* had appointed the *Asclia* in honour of *Bacchus*, at which time they carried the Statues of this God about their Vineyards, as the *Papists* do beyond Sea their Host, or the Priest's God about their fields, that he might bless the Fruits of the Earth. Afterwards the Procession of *Bacchus* did return to his Altar, where, raising the consecrated Victim on the top of a Lance, they did burn it to the honour of *Bacchus*; then taking his Statues and Images, they hung them on high Trees, imagining, that they would contribute to the increase of their Grapes and Vines. This Festival is called the Festival of God, and was celebrated about the month of May.

Tis. Livius (lib. 39.) relates a strange Story of the Festivals of *Bacchus* in *Rome*, introduced by a Fortune-teller of *Greece*: that three times in a year the Women of all qualities did meet in a Grove called *Simila*, and there asked all sorts of Villany; those that appear'd most reserved were sacrificed to *Bacchus*; when, that the cries of the murder'd and savill'd Creatures might not be heard, they did howl, sing, and run up and down with lighted Torches: but the Senate being acquainted with these night-meetings, and filthy unclean practices, banish'd them out of *Italy*, and punished severely the promoters of them.

Now the Beasts that were dedicated to *Bacchus*, were the Goats and the Dragons; the *Egyptians* offer'd Sows. The Trees consecrated to him were the Ivy-tree, the Oak, the Fig, the Vine, the Smilax, and the Fir-tree. It was the custom, that all those who sacrific'd to *Bacchus*, did approach the Altars with a Branch or Crown of one of those Trees in their hands, which they offer'd unto him. *Bacchus* was sometimes seen with a Garland of *Daffodil* or *Narcissus* about his head. His Priests (as I said before) were Women painted in frightful

frightful shapes, with Snakes for their Girdles, and Serpents twisted about their Hair, to represent their Cruelty. This God did (as the Poets tell us) punish all those persons who neglected or opposed his Worship: Thus *Alibius* (as *Philoptratus* writes) was transform'd into a Bat, because he would not sacrifice to him. And the Pirates of *Tyre*, that stole him with an intent to abuse him, were changed into Dolphins: for when they had brought him on Shipboard, he forced them into the Sea in the shape of a raging Lion. See *Homer* in *Hymn*, and *Ovid* in *Metam.* Now belides this Son of *Jupiter* and *Semele*, there were several other *Bacchus's*, of whom *Cicero* makes this mention, lib. 3. de *Nat. Deor.* *Dionysius* (inquirit) multos habemus: Primum, F. Jove & *Proserpina* natum: Secundum, Nilo, qui *Nysam* dicitur interemisse: Tertium, *Caprio* patre, cum *Regem Asiae* praefuisse dicunt, cuius *Abaxia* sunt instituta: Quartum, Jove & *Luna*, cuius *Sacra* Opibica putantur consue: Quintum, Niso natum & *Thione*, a quo *trieterides* constituta putantur. At de nullo horum prope sit mentio a Poetis, nisi de *Jovis* & *Semeles* filio. Lastly, Some who have a pretty knack of extorting things contrary to all sense and reason, only to serve their own turns, pretend to fetch this Story of *Bacchus*, as well as all other prophane Story, out of the sacred Scriptures, some deriving the Name *Bacchus*, from the Hebrew word *Bar-chus*, the Son of *Chus*, i. e. *Nimrod*, as doth *Bochartus*. Others, as *Vossius*, make *Bacchus* the same with *Moses*. But of this see more at large in *Bochartus*, and in his Transcriber, *Theophilus Gale*, in his *Court of the Gentiles*; as also *Stillingfleet's* *Origines sacrae*.

Thus Learned Fops with Beard in hand debate
Omnipotent Doubts, which they themselves create:
As Reverend Ape with no small care and pains,
Unties those knots he made in his own chains.

[2] Play the Drunkard and Mad-man; Drink, during the operation of the Distemper, will act over all the Humours habitual in Mad-men: other Vices but alter and distract the Understanding, but this totally subverts both the Body and Intellect.

Cum vini vis penetravir,
Consequitur gravitas membrorum, praepediuntur
Crura vacillanti, tardescit lingua, madet mens,
Nant oculi, clamor, singultus, jurgia gliscunt. *Lucret.* lib. 3. 479.

Every man's Heart is a den of Beasts, which Drink lets open: and this makes Drunkenness so much more dangerous to some than others; for if some dull stegmatick men open their dens with Drink, out will come only some silly Cur-dog, or harmless Lamb, viz. some bawdy Jest, ridiculous old Story, or the like. Whereas if others who have hotter brains, and more refined spirits and sense, open their dens, out comes a Lion against the State, or a Bear against the Church, or some milchiewous Jest or Satyr against Superiors, which may prove their ruine. Drink does not so much create new Thoughts or Opinions in us, but rather divulge those which lay hid in us before; and he that calls you Knave and Fool when he is drunk, thinks you neither a Saint nor a *Solomon* when he's sober.

Tu sapientium
Curas, & arcannum jocofo
Consilium retegis Lyae. *Horat.* Lib. 3. Od. 21.

Plato writeth, That for the finding out the Dispositions of young men, Banquets were therefore sometimes permitted, wherein great Drinking was used, that thereby the young people might discover their most secret Inclinations. *Josephus* reporteth, that by making his Enemies Ambassador drunk, he discover'd all their Secrets. Some few I have known, who are more cautious to buy, sell, or make Bargains, when they are in Drink, than when they are sober; but such are very rare, and seldom arrive to that pitch, till they have serv'd out a Prenticeship in Drinking. Those that are of a dull, cold, stegmatick Complexion, Drink makes them stupid and sleepy, whereas the hot and sanguinary become mad and frantick therewith; however both render themselves sufficiently ridiculous, not only to others, but even to themselves, when they become sober. Therefore he that thinks to drink away sorrow, does but increase it, when on the morning after the Debauch, like a Clap ill cured, it returns with a violent Fox of Melancholy and ill Humour. The many and dear Fraternities

ternities that are made over the Pot, have ruined thousands; as if nothing were too great or too good for him that helps to make me a Beast. To see the Hugs, Kisses, and close Embraces, that pass between Pot-Companions, would be most diverting to any Stander by that were unconcern'd. For an Instance of the ridiculous Fancies of men in Drink, *Athenæus* (lib. 2.) tells a pleasant Story of some young men, who were so infatuated with Wine, that they fancied themselves in a Storm at Sea; whereupon they cast out of the Window into the Street, all the Bedding and Furniture that was in their Chamber, thinking to avoid Shipwreck by lightning the Vessel: now when many came running, and carrying away every one somewhat of the Goods that were cast out, and that this drunken Crew, neither all that day nor the night following, could be brought again to their right wits, there were some Officers that went into the House, where they found these Drinkers vomiting, as if they were Sea-sick, and giddy-headed; the Officers asking them what they were doing, they answer'd, that the Tempest had so beaten them, that to save their Lives, they were forced to cast their Lading over-board. The Officers standing amazed hereat, one of the eldest of the Drunkards said unto them, As for me, noble *Tritons*, (taking them for Sea-gods) fear hath made me throw my self on this Bed, to be so much the safer in the bottom of the Vessel. The Officers pitying the madness of the poor Fellows, advis'd them from thenceforward to drink less Wine, and so left them. The young men thanking them reply'd, If after this Storm we ever come to Land, we will acknowledge you among the other Sea-gods for our Saviours, seeing you have appear'd unto us as Patrons to save and preserve us. And ever after this House was fir'd the *Galley Athen.* lib. 2. Therefore considering the irregular motions of men in Drink, were such capable of Counsel, I should advise them, if unfortunately overtaken by such a Dissemper, not to remove from the place they receiv'd it in; whereby some part of the shame, and more of the danger, may be avoided. The opinion that Coffee will recover men in Drink to their right senses, have expos'd many in that condition to the laughter of a whole Coffee-house, and thereby cured them for the future, not with Coffee, but shame. The Examples of this kind of Luxury are many and famous among the Ancients, as well *Greeks as Romans*: Of this Art of Drinking, *Alcibiades* was a Master, as also *Alexander* the Great; and *Cyrus* preferr'd himself before his Brother *Artaxerxes*, for being the better drinker. *Lipsius* (in his *Epistole de potribus Antiq.*) tells us of one *Firmus*, who under the Emperor *Aurelian* drank off two Buckets full of Wine. *Bonifus* (who lived about the same time) was much such another, being us'd to say, *Non ut vivat natus est, sed ut bibat*; and afterwards he being hang'd for some misdemeanour, they us'd to jeer him, saying, *Amphoram pendere, non hominem*; that a Barrel or Tankard hung there, not a man. *Capitolinus* reports of the Emperor *Maximinus*, *Bibisse sepe in die vini Capitolinam amphoram*, which *Amphora* contains of our Measure nine Gallons, counting a Gallon and a Pint to the *Longius*, whereof the *Amphora* contains eight. Also *Vopiscus*, in the Life of *Aurelian*, tells of one *Phagón*, who drank out in one day, *plus Orca*, which *Orca* (saith *Lipsius*) is a Wine Vessel, much bigger than an *Amphora*. Nay, the Emperors themselves were so much addicted to this Vice, that *Tiberius Nero*, propter nimiam vini aviditatem, (saith *Suetonius*, ch. 42.) was nick-named *Biberius Mero*; also that for their great drinking, he preferr'd *Piso* to the Provostship of the City, and *Flaccus Pompeius* to be President of the Province of *Syria*, flying them in his Letters Patents, *Jucundissimos & omnium vorarum amicos*. He likewise preferr'd a mean incon siderable Fellow to the Treasurership, (before persons of great quality that stood in competition with him) only for drinking off an *Amphora* of Wine at a Feast. To these may be added that *Epitaph* which *Camerarius* (ch. 94.) mentioneth to be found at *Rome*, without the Gate *Capena*:

*Hæc, hic situs est Offidius Buratius Bibulus,
Qui dum vixit, aut bibit, aut minxit; ab ipso præcept.*

Which agrees with this other Epitaph of *Timocreon* the *Rhodian*, thus deliver'd by *Lilius Gyraldus* in his Poetical History:

*Multa bibens, tum multa vorans, male deniq; dicens
Multis, hic situs est Timocreon Rhædius.*

In fine, how far this Vice prevail'd among the Commons of *Rome*, may appear by that of *Macrobius*:

Macrobius: *Saturn.* lib. 3. ch. 17. who says, that at that time when the *Lex Fannia*, was made against Drunkennets, things were at such a pass, *Ut pleriq; ex plebe Romana vino, &c.* that the greatest part of the common people of *Rome* came laden with Wine into the Council-house, and when drunk, consulted of the safety of the State: much like the common Bores of this Kingdom, who at our Elections for Members to serve in Parliament, seldom know which man to choose for their Senator, till Drunkennets has enlighten'd their Understandings. Of this Debauchery of the Ancients, see more in *Plutarch*, and *Blincy*, lib. 4. ch. 22. *Macrobius Saturn.* *Juvenal*, *Lipsius*, *Camerarius*, and *Hakenill's* Apology, lib. 4. ch. 6.

As for the manner of their Drinking, *Ammianus Marcellinus* (lib. 22.) writes, that their Pots were heavier than their Swords, *Graviora gladii pocula erant*. Among the rest, they had a kind of Cups which *Horace* calls *Ciboria*:

— Oblivio lævia mæstor
Ciboria imple. — Lib. 2. Od. 7.

At their drinking Assemblies they ever made choice of a Lord of *Misrule*, who was to judge and decide all Controversies; and this Office was won by casting Lots, wherein the principal Chance was *Venus*:

— Quem Venus Arbitrum
Dicit bibendi. — Horat. Lib. 2. Od. 7.

Their Rules of Drinking they borrow'd for the most part from the *Greeks*, who were the most debauched people of all others. Of these Rules, one was to drink down the evening Star, and drink up the morning Star, *Ad diurnam Stellam matutinam potantes*, saith *Plautus*. Another commonly practis'd among them was the drinking of so many Healths, as there were Letters in their Mistresses Name:

*Nevia sex Cyathis, septem Justina bibatur,
Quinque Lycæ, Lyde quatuor, Ida tribus.* Mart.

Yet *Plutarch* in his *Symposiack* makes as if they were superstitious of drinking four Healths, perhaps because of the even Number: *Aut quinque bibe, aut tres, aut non quatuor*. Moreover *Seneca* assures us, that the Women excell'd the Men in this Vice of Drinking, saying, *Non minus pervigilant, non minus potant, &c.* They no less sit up late in the night, they drink no less than men; nay, they challenge men to the anointing their Bodies, and sweetling down of Wine, evacuating upwards what they eat and drink, as well as they: *Seneca* Epist. 96. Above all others, their Poets were most infected with this kind of Debauchery; in so much that *Marshall* tells us of himself, that sober, he was no body for Invention, but drunk, fifteen Poets strong:

*Totum nil ego sobrius, bibenti
Succurrunt mihi quindecim Poetæ.* Lib. 11. Ep. 7.

This made them pass that severe Censure upon Water-drinkers, when *Horace* says,

*Nulla manere diu, nec vivere carmina possunt,
Quæ scribuntur aque potioribus.*

For my own part, I never was a Poet, but I have been a Water-drinker, and must so far disagree with the Ancients as to declare, that when I drank other Liquors, (which I never did, but to prevent my self from being the spy and wonder of the Company, or out of the difficulty of procuring such Water as was good) I ever found that small stock of Understanding I had much debilitated and weaken'd, even by a moderate quantity of Wine, and other Liquors, whose Fumes (if men rightly consider it) render them witty only in their own conceit; neither is this all, but the Palries, Convulsions, Feavers, and other Sicknesses, which frequently attend upon Drinking, render other Liquors as unwholom, as Water may seem unpleasant. All hot things do in some measure destroy natural heat; and to talk of comforting a healthful Stomach with Cordials, is to talk like a Quack: since I have never known men have colder Stomachs, than some that are great drinkers of Wine and Brandy. Now as this natural heat causes our digestion, and as all hot Liquors tend to the destroying of this natural heat, so by consequence, Water (which many besides my self, by a glass after meals

meals have experienc'd) must be of all Drinks the most helpful to a bad digestion. Water serving only for a Vehicle, agrees better with variety of Meats, being like the *Menstruum* of the *Chymists*, and the uniting *Medium* of the *Lulists*, which serves to re-unite all different Bodies into one alone; patiently attending their disposition without corrupting, as Wine and Vinegar doth; and without leaving behind in the Kidneys the Tartar, or Lee of Wine, which is the feed of the Stone, wherewith Water-drinkers are not so commonly troubled. Those that drink Water, have a better appetite than those that drink Wine, which is an argument that Wine helps concoction less than Water; and no wonder, since as *Galen* saith, Wine increases thirst instead of quenching it, as Water doth. Besides Beasts, there are a hundred drink only Water for one that drinks Wine, reckoning *Tartars*, *Chinefses*, *Indians*, and the common people among the *Turks*, who are prohibited it by the Law of their Prophet. Lastly, To object the coldness of the Climate there is little reason, since as I shew'd you before, Water cherishes and not destroys the natural heat within us; nay, if Wine may be thought natural to any, I should think Nature design'd it rather for those Countreys where the Vine prospers most, as *France*, *Italy*, &c. Altho the Life of man before the use of Wine, viz. before the Flood, is said to have been much longer than it hath been since. Of this see more in that excellent Treatise of *Cardan de Aqua*.

CHAP. V.

Of the Rock *Averna*, fifteen furlongs broad, call'd *ἄσπος*, i. e. birdless, from a privative, and *ῥοπος* a Bird; also the Reason why it was so called: What a good Trooper and Souldier ought to do: Of a Boy driving an Elephant; and also of the Elephant himself.

AS for the Rock [1] *Aornus*, not far from *Nysa*, *Damis* writeth, that he saw it not, in that it lay something out of their way, and the Guide was afraid to turn aside out of the direct Road. Howbeit he writeth, that he heard that this place was taken by *Alexander*: also that it is call'd *Aornus*, not from its being fifty furlongs high, for the sacred Birds are seen to fly much higher than that; but because on the top of the Rock there is a certain Cleft, which draweth to it self the Birds that fly near it; as may be seen at *Athens*, in the Porch of the * *Parthenon*, and also in many places of *Phrygia* and *Lydia*: for this Reason was the Rock call'd *Aornus*, and is so without Birds. As they were travelling towards the River *Indus*, they light on a Lad who was about thirteen years old, and sitting on an Elephant, did grievously beat him. All admiring at this sight, *Apollonius* asked *Damis*, what he thought to be the part of a good Horseman? To which he answer'd, What else but sitting fast on his Horse, to govern him, to guide the Reins, and if he be unruly, to cudgel him; moreover to take care that he fall not into a Pit, Ditch, or Hole, when he passeth through a Lake, or through the Dirt. Is nothing else required of a good Horseman, said *Apollonius*? Yes, by *Jove*, answer'd *Damis*, when he goeth up a steep place, he must let loose the Reins to his Horse; and on the contrary, when he goeth down, he must hold him in. Likewise, sometime to stroke his Main or Ears, and not always to beat him, seemeth the duty of a wise Rider; and I should commend a man that rode in this manner. But what Art must he have that rideth a War-horse, said *Apollonius*? *Damis* reply'd, He must have not only those which I before rehears'd, but to be able also to strike the Enemy, and defend himself, as also to pursue and retreat, and to enure his Horse not to startle at the sound of the Buckler, or glistering

* Or Minerva's Shrine

ing of the Helmet, or at the shouting of the Enemies when they begin to fight; for these things likewise belong to good Horsemanship. What then think you (said *Apollonius*) of this Lad that rideth on the Elephant? *Damis* answer'd, He is a more admirable Rider, than those which I have described; for to command a Beast of so vast a bulk, when he himself in the mean time is of so small a Body, and to direct him with a Sheep-hook whether he pleaseth, casting (as you see) the same upon him as it were an Anchor, also not to dread the sight and height of the Beast, nor his great strength, seemeth unto me to be more than humane Art. And (so help me *Pallas*) I should not have believed another man, who should have told me this Story. But what if one would sell the Lad (said *Apollonius*) would you buy him? Yes, answer'd *Damis*, that I would, though I gave all I had for him. For to exercise dominion over the greatest Beast the Earth feeds, as over a high Tower that he had seiz'd on, seemeth to me a thing agreeable to none but a most generous and noble disposition. What would you do with the Lad (said *Apollonius*) unless you bought the Elephant too? *Damis* reply'd, I would make him Comptroller over my House, and all that I have, supposing that he would order them better than I can do. But are not you your self (said *Apollonius*) able to manage your own Affairs? Yes, answer'd *Damis*, as well as you are able; for laying aside the care of my own Affairs, I go about with you, out of a desire to learn and understand the things that are done in foreign Parts. But if you had bought the Lad, (said *Apollonius*) and had two Horses, the one fit for the Race, the other for the War, would you set him upon both indifferently? I would set him upon the Race-horse, answer'd *Damis*, in as much as I see other men do so; for how could he manage a War-horse, who is not yet able to bear a Buckler, or Breast-plate, or Helmet, without which a Trooper cannot ride. Again, how could he possibly handle a Spear, who is not able to manage a Bow and Arrows, being as yet only accusom'd to Bracelets? Then is it some other thing (said *Apollonius*) that rules and governs this Elephant, and not this Rider, whom you seem to adore for the strangeness of it. But what may that be, answer'd *Damis*, for I see nothing but the Lad upon the Elephant? This Beast, (said *Apollonius*) is the most docible of all Beasts, and being once accusom'd to live under a man, endureth any thing from him, conforming himself to the same manner; and rejoyleth to take bread out of his hands; his little Dogs are wont to do. And when the man is coming, the [2] Elephant fawneth with his Trunk, permitting the man to thrust his head into his Jaws, bolding them open so long as he pleaseth, as we saw among the Nomades. But at night he is said to bewail his servitude, not with a loud voice, as at other times, but with a low and gentle murmur. And if a man chance to come upon him whilst he maketh moan, the Elephant presently ceaseth as if he were ashamed. Wherefore the Beast it self (O *Damis*) is its own Commander, and the persuasion of his own Nature doth more move him, than he that rideth upon him, and directeth him. Now when they were come to the River *Indus*, they report, that they saw a whole Herd of Elephants, passing over the River.

Illustrations on Chap. 5.

[1] THE Rock *Aornus*, or *Aornus*, quasi *avidus* inaccessa; a Hill or Rock amongst the Indians, fifty furlongs high, over which (as *Philostratus* and other Authors write) no Birds will fly:

* H. ἢ ἢν ὀρνίθων ἢ ὀρνίθων ἀσπός, ἢ ὀρνίθων ἀσπός, ἢ ὀρνίθων ἀσπός. Halbart. ἢ ὀρνίθων ἀσπός, ἢ ὀρνίθων ἀσπός. Dimy. Peris. v. 1149. B b

This

This Mountain is famous amongst all those Authors that treat of the Expedition of *Alexander the Great* into India, as *Lucius Florus*, lib. 2. *Quintus Curtius*, lib. 8. and *Arrianus*, lib. 4. The River *Indus* runs at the bottom of it, as *Syrax* delivers, lib. 3. *Arrian* also writes, *he the place is called* *Indus*. *Plutarch* writes, that *Alexander the Great* said, he fear'd not to make himself Master of this place, it being possess'd by a timorous kind of men. Concerning this Rock, *Lucian* (in *Rhetor. Præcept.*) thus speaks, *From whence Alexander, and his army, did take the way to the Indies, and to the great city of the Indies, which is called* *Indus*. There are other Places of this Name, as a Lake in Italy near *Eridanus*, into which *Phæon* was said to be struck with Lightning.

[2.] *The Elephant*: There is no Creature (saith *Topfel*) which hath so great demonstration of the Power and Wisdom of God, as the Elephant, both for proportion of body, and disposition of Spirit; which though like a living Mountain for bulk, no little Dog is more easily handled, and rendered more serviceable, tame, or tractable. These Beasts (saith *Pliny*, lib. 8. ch. 11.) are usually bred in hot Eastern Countreys; for not being well able to endure cold, they delight most in the East and South, as India, and some Parts of Africa. Before the days of *Alexander the Great*, there were never any Elephants in Europe, but he fighting against *Porus*, King of India, saw several Elephants from him. How many wounds these Beasts receiv'd, and how bravely they fought for their Masters, *Curtius* hath related, lib. 8. The Indian Elephants are most commonly nine cubits high, and five cubits broad; but in Africa, they be about eleven foot high, and of bigness proportionable to their height. Their Colour is for the most part of a Mouse-dun, or black; yet there was once one seen in *Ethiopia* all white. And in *Pegu* the King hath many of that colour, it being part of his Title, King of the white Elephants. *Purchas*, Pilg. lib. 5. They have a Skin so hard, (excepting on their Belly) that it is almost impossible to pierce it with any Sword or Spear. It hath on it very few hairs, and is full of Chaps or Crevices, wherein there is such a savour, as invites the Flies to a continual Feast, when by shrinking of his skin together, he closes them, and kills them, not being able to drive them away with his Tail. He hath a long trunk Nose, and mighty Teeth; whereof four being within his mouth, serve to grind his meat, and two hang down from his upper Jaw. He hath a Tail slender and short like a Rat, but his Legs of an infinite strength. His Head is very large; but his Ears small, like the Wings of a Bat; and some have no Ears at all. Their Eyes are like the Eyes of Swine, but very red. Of their Teeth our Ivory is made. His two chief Enemies are the Dragon, and the Mouse call'd *Rhinoceros*, which last destroyeth him by running up his Trunk. The Elephants are long-lived, some being almost 200 years old. For the manner of taking them, *Musler* saith, it is by cutting down a Tree against which they use to lean, till they sleep. Another way whereby they use to take them, is by setting wild Elephants to fight with those that are tame, when in the mean while during the combat they fether and enslave them. These Creatures are said to be so modest and bashful, that the Male never covereth the Female but in secret, and that never but once in two years, when the Male is five years old, and the Female ten. Of this see more in *Topfel*, *Gesner*, *Purchas*, and *Swan's Speculum Mundi*; also *Maffius*, lib. 1.

CHAP.

CHAP. VI.

That there are three sorts of Elephants: Of an Elephant above four hundred years old; and that he had sometimes fought for King *Porus* against *Alexander*: Also of another Elephant call'd *Ajax*, taken four hundred years after a certain War in *Lybia*: Their Opinion untrue, who would have the Teeth of Elephants to be rather Horns, than Teeth: Finally, what Teeth are blewish, what white, what great, what small, and what easie to be cut.

Moreover, that they had heard how some Elephants live in the Fens, others in the Mountains, others in the Plains; that they are taken for the use of War, and fight with Turrets on their backs, wherein ten or fifteen Indians do stand, and out of them as out of Forts they throw Darts, or discharge Arrows, against the Enemies. The Beast himself accounteth his Trunk as his Hand, and useth it to dart things away from him. And as much as a *Lybian* Elephant is bigger than a *Nysæan* Horse, so much is an Indian Elephant bigger than an Elephant of *Lybia*. As for the Age of Elephants, and that they are very long lived, is recorded by others. But they say, they lighted on an Elephant near [1] *Taxilla*, (the greatest of all the Cities in India) whom the Natives anointed and crown'd with Garlands, for that it was one of them that fought for King [2] *Porus* against *Alexander*; which for the ready service that he perform'd in that Battel, *Alexander* consecrated to the Sun. He hath also golden Chains about his Teeth, or (if you had rather call them so) his Horns; and on the Chains, these Greek Letters inscribed [3] *Alexander* the Son of *Jupiter* dedicateth *Ajax* to the Sun. For this Name (*Ajax*) he gave to the Elephant, as beautifying him being great, with a great Name. Now the Natives conjecture, that it was about 350 years from the abovesaid Fight; not relating withal how old the Elephant was when he fought in the Battel. But *Juba* who sometimes reign'd over the *Lybiats* reporteth, that the *Lybian* Riders mounted on Elephants, did on a time fall together by the ears, and that the one party of the Elephants had a Tower graven on their Teeth, but the other had nothing graven on theirs. Now when the night grew on, and gave a period to the Fight, that party which had the Tower graven on their Teeth being worsted, fled into Mount *Atlas*; one whereof he took 400 years after, and found the mark hollow in his Teeth not worn out by time. The said *Juba* supposeth, that they ought rather to be call'd the Horns, than the Teeth of Elephants, in that they grow out of their Temples. And for that they fall then not on any other thing, they likewise abide the same that they grew at first, without any shedding or growing again like Teeth. But I assent not to those Reasons: for Horns, if not all, yet at least those of Elephants, shed and grow again. But as for Teeth, indeed those of men do shed, and grow again: nevertheless there is no Beast whose Teeth fall out of themselves, being double or standing out, or come again in the place of them that fall out; for Nature hath implanted the Teeth in their Gums, to serve them instead of Arms. Besides, the Horns do every year draw as it were a certain Circle about their roots, like Sheep, Goats, and Beesves. The Teeth spring up very smooth, and unless they be broken, remain so perpetually: for they seem to

partake the matter and substance of a Stone; likewise those living Creatures only have Horns which part the Hoof. But an Elephant hath five Claws, and a Foot parted into many clefts, that he may not fasten his foot deep in the ground, when he standeth in a moist place. Furthermore, Nature giving hollow Bones to horned Beasts, produceth likewise outwardly a Horn; whereas the Bones of Elephants are full, and every where alike: so that if any one open them, and inspect the middle of them, he shall find in the midst a little hole, such as is wont to be in Teeth. As for the Teeth of such Elephants as live in the Fens, they are blewish, porous, and hard to be wrought: for in many places there are Crannies, and in other parts certain Knobs, like to Flint-stones, which do not yield to the Artist. But the Teeth of such as live in the Mountains are less than those, yet are white enough, and capable of being wrought: howbeit the Teeth of such as live in the Plains are the best; for they are the greatest and whitest, also easie to be cut, and may with little labour be wrought into any fashion you please.

Illustrations on Chap. 6.

[1] **T** *Axilla*, a famous City of *India*, in the Kingdom of *Vara*, situated between the River *Indus*, and the River *Hydasper*. See *Pliny*, lib. 6. ch. 17. *Strabo*, lib. 15. Also *Arrianus*, and *Curtius*.

[2] King *Porus*, was a famous King of the *Indians*, against whom *Alexander* fought, and took him Prisoner, as both *Plutarch* and *Curtius* write: after which, *Alexander* asking him how he would be handled, *Porus* reply'd, In a Princely manner: *Alexander* then demanding of him, if he had any thing else to say, I have comprehended all (said *Porus*) in that word *Princely*. Whereupon *Alexander* did not only restore to him the Viceregency of his own Kingdoms, but also of many other Countreys. It is reported, that this King *Porus* was four cubits and a half in height; and of bigness proportionable to the Elephant he rode. *Suidas* writes, that this King lived on nothing but Herbs and Water.

[3] *Alexander, the Son of, &c.* I learn'd the Great, from the grandeur of his AG's. He was descended of the two best Families in *Greece*; his Father being *Philip*, King of *Macedon*, and of the Lincage of *Hercules*: his Mother *Olympias*, the Daughter of *Neoptolemus*, King of the *Molissians*. The time of his Birth was the first year of the 106th Olympiad, in the 5th day of the Month *Ἐκαυμβάριος*, or *August*, according to the *Julian* Kalender. The day of *Alexander's* Birth was famous for several things: 1. On that very day his Father *Philip* obtain'd a Victory over the *Illyrians*, by the good Conduct of his General *Permenis*. 2. On that very day *Philip* was declared Victor at the *Olympick* Games. 3. On that same day the Temple of *Diana* at *Ephesus* was burnt by *Erostratus*: as say, *Plutarch*, in *Alexand. Pausan.* *Solin.* ch. 49. *Cicero de Divinat.* lib. 2. & *de Natura Deor.* From hence it was that the *Magicians* deliver'd, that *Alexander* would one day be the Firebrand of *Asia*. As for the manner of his Birth, it is said, that his Mother *Olympias* dream'd on her Wedding-night, that Lightning fell into her Belly, and that there was a great light Fire which dispers'd it self in sundry flames; also his Father King *Philip*, soon after he was married, dream'd that he did seal his Wives Belly with the print of a Lion: which *Aristander* expounded to signify, that his Queen was with Child of a Boy who should have a Lion's heart. Some fabulous Writers say, that he was begotten of his Mother by *Jupiter Ammon*, in the likeness of a Serpent: wherefore as *Philostrophus* here mentions, he was styled by many the Son of *Jupiter*, as in *Gyrard*, lib. 18. *Hist. Deor.* & *Varro* in *Fragm.* also *Plutarch*. Both *Alexander* and his Father *Philip* were born in a Greek City named *Pella*, situate in the Kingdom of *Macedonia*, from whence they were called *Pellæi*, as well by *Lucan* as *Juvenal*: *Unde Pellæi Juveni non sufficit orbis*. Lastly, For his Person, his Complexion was white, inlay'd with red, his Constitution hot and fiery, his Temper ambitious, passionate and hasty, his Body of a sweet fragrant odour, and his Inclinations addicted more to Wine than Women. He was easily persuaded to any thing by Reason, but never by Force, and that even in his very youth; when as *Quintilian* says, *Mihi detur ille puer, quem laus excitet, quem gloria juvet, qui vilis flet.* As

As for the manner of *Alexander's* Education, at 15 years of age he was committed to the tuition of that great Philosopher *Aristotle*, under whose Instruction he spent 5 years, where he learnt all such Sciences as are requisite in a Prince. He studied *Ethicks*, *Politics*, and all other parts of Philosophy, even in Physick he exercis'd not only the Theory but Practick, administering Physick to many of his sick Friends. *Leonides* was also joyn'd in Communion with *Aristotle* for the instructing of him; nevertheless *Alexander* had not that affection for any of his Masters, nor not for his own Father, as for his Master *Aristotle*; whereupon being ask'd by one of his Friends, why he set a greater value upon *Aristotle* than upon his Father *Philip*, his Answer was, *Quoniam a patre accipi ut viverem, a præceptore vero accipi ut bene viverem*: nay, King *Philip* himself had so great an esteem for *Aristotle*, that writing to him he said, *Gratias ago Dii, non tam quod mihi natus est filius, quam quod cum nasci contigit temporibus vite tue; spero enim, ut à te edoctus, dignus exisat & nobis, & tanto regno*. Moreover he rewarded him highly, when besides other noble Presents, King *Philip* for his sake restor'd *Aristotle's* ruined Countrey *Stagira*. The greatness of *Alexander's* Spirit appear'd in nothing more, than in his dexterous manage of that wild Horse *Bucephalus*, which his Father *Philip* had bought for 13 Talents, and which no man living was ever able to ride but *Alexander*. This Horse by his great courage and speed, had in several Engagements preserv'd *Alexander's* life, and reliev'd him from the fury of his Enemies, till at last being slain by a Dart in his Indian Expedition, *Alexander* in honour of his memory did there erect him not only a famous Sepulchre; but also a great City in *India*, which he called after his Horse's Name *Bucephalus*. *Pliny*, lib. 6. ch. 20. *Strabo*, lib. 15. *Gellius*, lib. 5. ch. 2.

Now for the several Alliances which *Alexander* (being of man's estate) contracted, they were these: He had 4 Wives: 1. *Statira*, the Daughter of *Darius Codomannus*: 2. *Baryne*, of whom he begat his Son *Hercules*: 3. *Parysatis*: and 4. *Roxana*, of whom he begat his Son *Alexander*. And besides these, he had 365 Concubines, as *Diodorus* writes. Of all his men Favourites, he had the highest veneration for *Craterus*, but the greatest affection for *Hephestion*, being often us'd to say, *Craterus amat Regem, Hephestion autem amat Alexandrum*: The one loved his dignity, the other his person: And accordingly he conferr'd honour on *Craterus*, but reserv'd his private familiarity and friendship for *Hephestion*: *Plutarch*, in *Aperog*. All his Secrets he communicated only to *Hephestion*, as appears by that private Letter, which having receiv'd from his Mother *Olympias*, he shew'd him, and afterwards plucking a Seal off from his finger, put it to *Hephestion's* mouth, thereby importing his secrecy in that Affair. *Plut.* in *Alexand.*

Arcanis dictis linguam obfigurare memento:

Ditorum nou major depositum est opibus. *Lucian* in *Epig.* lib. 3. *Antilog.* Tit. 51.

To begin now with the Reign of *Alexander the Great*, we must observe, that it lasted 12 whole years, whereof the first six were only over the Kingdom of *Macedon*, the rest over the whole Empire. King *Philip* being slain by *Pausanias* out of a private revenge, young *Alexander* succeeded to his Kingdom in the 20th year of his Age: when he had no sooner settled himself in his Throne, and finish'd his Father's Exequies, but was surrounded with Troubles on every side from his Neighbours, who thought to take the advantage of his Youth, to dispossess him of his Kingdom: as did the *Athenians*, in their Conspiracy with *Atalus*, also the rest of the *Barbarians*, who were subject to the Kingdom of *Macedon*. Whereupon *Alexander* first reduced the *Barbarians*, near the River *Danubius*, where in a great Batel he overthrew *Syrmus*, King of the *Triballians*. 2. Having understood that the *Thebans* revolted from him, his next Expedition was against *Thebes*, as well as against the *Athenians*, who were in Confederacy with the *Thebans*: against both these he proved very successful: the stubborn *Thebans* refusing all offers of kindness from *Alexander*, were together with their City utterly ruin'd and destroy'd; whereas the *Athenians* rendering themselves upon discretion, and imploring remission for their faults, were again receiv'd into his favour: it is remarkable in the subversion of *Thebes*, that *Alexander* shew'd his generous esteem of Virtue and Learning, when he preserv'd and pardon'd the virtuous Lady *Timoclea*, the whole Family of Poet *Pindarus*, together with all the Priests and Religious Orders; excepting which, he sold all the rest for Slaves. 3. By this means, *Alexander* having settled all his Affairs at home, and being unanimously elected General of all *Greece*, a Council

of War was call'd, in order to the enlarging his Empire abroad : wherein it was resolv'd, that his next attempt should be upon *Asia*, when being interrupted his passage at the River *Granicus*, by some Forces of *Darius Codomannus*, King of *Persia*, he there overthrew the *Persians*, and foraged all *Phrygia* and the *Asian* thoar, even to *Cilicia* : also *Diodorus* writes, that he at that time subdued all *Caria*. *Diod.* lib. 17. And that in the City *Gordius* in *Phrygia*, not being able to untie the Bark which was wreath'd about the Chariot, he cut the knot asunder with his Sword ; thereby fulfilling (as he thought) that Prophecy which said, that he who could undo that knot should conquer all the World. 4. After this, *Alexander* conquer'd the *Paphlagonians* and *Cappadocians*, also was inform'd of the death of *Memnon*, *Darius's* Admiral at Sea, upon whom the *Persians* chiefly depended for their success against *Alexander*. Nevertheless *Darius*, King of *Persia*, highly resenting the Defeat which his Forces receiv'd at the River *Granicus*, resolv'd to revenge it himself in person : accordingly he levy'd an Army of 600000 fighting men, which he rendezvous'd at *Susa* ; when in the mean while *Alexander* remaining a long time in *Cilicia*, by reason of a Sickness befallen him with drinking of the River *Cydus* when he was hot, *Darius* not knowing the occasion of this delay, supposed it to have been out of fear : whereupon he began to march his whole Army towards *Cilicia*, in order to his encountering *Alexander*. At the same time *Alexander* moved towards *Syria* upon the like design to meet with *Darius* in the night, when happening both to miss of one another, the next day they both return'd to their several Posts. Now *Darius* having (contrary to the advice of *Amynas*) encamp'd himself in the Streights and Valleys between the Mountains, presented *Alexander* with great advantage of ground, which put *Darius* upon a necessity of engaging or not engaging, according as his Enemies pleas'd, being on every side encompass'd with the *Macedonian* Forces from the Hills : in so much that *Alexander* with a much smaller Army than that of his Enemies, put *Darius* to flight, killing above 110000 of his men, seizing on all the *Persian* Camps, wherein besides the incredible Riches, he took Prisoner *Sisigambis* the Mother, *Statira* the Wife, and two Daughters of King *Darius* : whom he treated with all the civility imaginable. This Battel was fought at *Issus*, wherein *Alexander* himself received a wound in his Thigh, and (as some say) from the very hands of King *Darius*. *Plutarch*, *Arrianus*, *Curtius*, *Diodorus*. 5. After this success against *Darius*, *Alexander* sent to the City *Damascus*, to surrender all the Men, Women, Children, and Treasure, that did therein belong to the *Persians*, which accordingly was done ; he likewise (to make himself Master of the Sea-coasts) summon'd all the Kings of *Cyprus* and *Phoenicia*, to deliver into his hands *Phoenicia*, and the maritime Parts adjacent, which was immediately perform'd, all save the City of *Tyre* : against which he began a strong Siege both by Land and Sea, annoying them with 200 Gallies, till at last after a seven months Siege he became Master of the City of *Tyre*. 6. During this Siege, he with another part of his Army made War upon those *Arabians*, that dwell on the Mount *Antilaban*, whom he overcame, though not without much danger to his person, occasion'd by his kindness to his Tutor *Lysimachus*, as *Plutarch* saith. 7. His next Expedition was against the City *Gaza*, the chief City of *Syria*, which he wan, after having receiv'd two wounds in his Arm and Shoulder : *Diod.* lib. 17. *Curtius*, lib. 4. *Plut.* in *Alexand.* Then he resolv'd to march up against *Jerusalem*, and lay it waste, from which design he was averted by the submissive prayers and entreaties of *Jaddus* their High-Priest. 8. About this time it was, that *Alexander* having conquer'd all *Asia* on that side the River *Euphrates*, *Darius* sent Ambassadors to him to require his friendship, and offer him 10000 Talents for the ransom of his captive *Persians*, and such Territories as did formerly belong unto him, which offers *Alexander* refusing, *Darius* began a third Expedition against him, having gather'd together an Army of 1000000 fighting men. In the mean while *Alexander* was employ'd in conquering *Egypt*, wherein after his conquest of that Kingdom, he erected that famous City call'd after his own Name *Alexandria*. Now intelligence being brought to *Alexander* of the new War which *Darius* intended against him, he began his March to meet him at the River *Euphrates* : the place where this Battel was fought, is as some say *Arbela*, though *Plutarch* saith *Gausameles*, where both Armies being engaged, *Parmanio* (*Alexander's* Lieutenant) was at the first onset forced to retire ; also the *Macedonian* Baggage, in danger of being taken by the *Bactrians*, till *Alexander* himself coming into his relief with the main body of his Army, gave so brisk a Charge upon the *Persians*, that they soon betook themselves to flight, also *Darius* himself was forced to fly for his life. *Alexander* being

being thus assist'd with Victory, march'd forward into the Country of *Babylon* and *Ecbatana*, where he made himself Master of the City *Susa*, from whence *Alexander* proceeded into *Persia* : whither *Darius* was fled, putting all men that oppos'd him to the Sword, burning the Palace of the *Persian* King's *Persepolis*, at the instigation of *Thais* the Strumpet. 9. *Alexander* continuing his pursuit after *Darius*, *Bessus* (in hopes of a reward from *Alexander*) conspired with *Nabonassar*, Captain of *Darius's* Guard, to take their Master Prisoner, which accordingly they did, when fettering him with golden Chains, and putting him in a Chariot, *Darius* immediately died of the wounds he had receiv'd from the Conspirators. Soon after *Alexander* having notice of *Darius's* death, was much troubled thereat, and highly offended at the Traytors, in so much that he immediately commanded *Bessus* to be torn in pieces, which was instantly perform'd ; as also the Corps of *Darius* nobly interr'd, and *Exabares* (*Darius's* Brother) made one of *Alexander's* chief Favourites. 10. Thus in six years Reign, *Alexander* having acquired to himself the universal Monarchy of all that side of the World, and having firmly establish'd under his Command the Government of those Territories, which did formerly belong to *Darius*, his next progress was into *Parthia*, where some of the wild Natives robbing him of his Horse *Bucephalus*, he vow'd to destroy the Inhabitants, Man, Woman, and Child, unless they did forthwith make restitution of his Horse, and render themselves to his mercy : which being accordingly done, he march'd on into *Scythia*, where passing over the River *Oreksartes*, he overthrew the *Scythians* in a Battel. At this place (it is said) that *Thalysiris*, Queen of the *Amazons*, came to *Alexander*, out of a desire to be got with Child by so brave a Prince, which request he generously granted, admitting her to his Bed for ten days together : *Curtius*, lib. 6. *Justin*, lib. 12. Now *Alexander* had not been three years thus possess'd of the third *Grecian* Monarchy, (which may be reckon'd from *Darius's* Defeat) but he resolv'd on an Attempt upon *India* : in order whereunto, having levy'd a numerous Army, he began his March towards the River *Indus*, from thence to the City *Nysa*, which he soon reduc'd ; then marching on forward into *India*, an Indian King *Taxiles* (whose Country was not inferior to *Egypt*) made a voluntary Alliance with *Alexander*, who readily embraced his friendship, for that by this means he not only increas'd his Army, but also was by *Taxiles* his advice thoroughly inform'd both of the nature of the Country, its most easie and safe passages, as well as of the Riches and Strength of King *Porus*, the chief Indian King, against whom *Alexander* had undertaken this Expedition. Now *Alexander* understanding that King *Porus* with a vast Army of Men, Horses, Chariots, and Elephants, was encamp'd near the River *Hydaspes*, immediately march'd thither to meet him ; where passing over the River in the night, he forthwith gave Battel to the *Indians*, and overthrew them, taking King *Porus* himself Prisoner, who was four cubits and a shaft high. In this Battel were subdued the Inhabitants of 15 several Nations, 5000 eminent Cities, besides an infinite number of Villages, and thrice as many other Nations ; saith *Plutarch*. In this Encounter it was, that *Bucephalus* the Horse of *Alexander* lost his life. 11. After this great Victory obtain'd, having settled his Affairs amongst the *Indians*, and built two Cities upon the River *Hydaspes*, the one call'd *Nicanus*, in commemoration of his late Conquests, and the other *Bucephalia*, in honour of his beloved Horse, who was slain in that very place, he began his March forwards, when being arriv'd at the River *Ganges*, he call'd his Souldiers together, and exhorted them to pass over the River cheerfully ; but many of his Army with tears in their eyes requited him to put an end to his Wars, whereupon he proceeded no farther, but return'd back from the River without passing it. Notwithstanding in his March homewards, being oppos'd by the *Malians*, (the most warlike people of *India*) he beleag'd the City of *Malis*, in which Siege the person of *Alexander* was in greater danger than ever, as well by a Fall from a scaling Ladder, as by several other desperate wounds receiv'd from their Darts. From hence *Alexander* return'd to *Susa*, where he disbanded great part of his Army, reserving only a Guard of Corps for his person ; and from *Susa* he march'd to *Ecbatana* in *Media*, where he diverted himself with all manner of Sports and Recreations : in which place his beloved *Hephestion* died, whose death was so much lamented by *Alexander*, that he crucif'd his Physician *Glaucias*. 12. From *Media* he removed to *Babylon*, where after having convers'd with all the wise men of those Parts, he tasted of the highest perfection of humane Happines, indulging himself therein, till at last being seiz'd by a Fever, he departed this Life, after having reign'd 30 years over *Macedon*, and 6 over the whole Monarchy, leaving that great Empire,

but surrounding them, several times force them either to fall down with giddiness, or to give them an opportunity of seizing on them behind. Likewise 'tis reported, that when a Wolf thinks himself not able to set upon a Traveller singly, he will make such a hideous howling, that his Companions will presently come in to his assistance. Of this Subject see more in *Gesner*, *Pliny*, *Topfel*, *Olavi Magnus*, and *Swann's Specul. Mundi*.

[4] *Leopard*; the difference betwixt the Leopard and Panther is only in Sex; the Leopard is begotten between the Lion and the Panther, or the Panther and the Lions.

[5] *Homer's Lions*; of this see the 7th Iliad, where *Ajax* being in a rage for *Patroclus*, *Homer* speaks thus of him:

Εἰς αἶψα δὲ τὸ τὸ λῶν μετ' ἱστον τέκεσσι
 ἀπὸ τῆς αἰγῆς ἀναστάντων ἐν δαίῃ
 Ἀνδρὲς ἰσχυροὺς, ἃ δὲ τὸ δίνει βλακύνει
 Πᾶσι δὲ τ' ὀφθαλμοῖσι κατὰ λατοὺς ὄρεα καλῶσιν.

[6] *A Tiger being a most fierce*, &c. *Tigers* like *Lions* are bred in the East, South, and hot Countries, because their generation requireth abundance of heat. It is a Beast of wonderful swiftness: in the proportion of Body he is like the *Lioness*; footed like a Cat, and spotted like a Panther, excepting that the Spots be long, and all of a colour. They be generally cruel, sharp, ravenous, and never so tame, but sometimes they return to their former Natures: but above all, in the time of their Lust, or when they be robbed of their young, they are most raging and furious. His *Mustaches* are held for mortal poison, causing men to die mad, if they be given in meat. *Pliny* (lib. 8. ch. 18.) describes the manner how the Hunters get away their Whelps, which is thus: They come on Horseback, and finding the old *Tigers* from home, they take up their young ones, and post away as fast as they can: and on the sudden finding themselves pursued, when the old one cometh near them, they let fall one of her Whelps on purpose, that whilst she is carrying that to her Nest, they may escape securely with the rest. And *Munster* tells us, they sometimes make round Spears of Glafs, which they cast before her when she cometh, and thinking (by reason of her own shadow) that she seeth her young ones there, she rolleth it to her Den, where breaking it with her Claws, and finding her self deceiv'd, she in vain runneth again after the Hunters, who are then gone out of her reach. *Topfel* saith, there is an Herb near the River *Ganges*, growing like *Engelb*, the juice whereof is such, that if it be pointed into the mouth of their Dens, they dare not come forth, but will lye howling there till they die.

[7] *Storks*; the *Stork* is a Bird famous for his natural Love to his Parents, which he feedeth being old and feeble, as they fed him when he was young: the *Egyptians* and *Thessalians* so esteem'd this Bird, that there was a severe Mulct laid upon any one who should kill him. His *English* Name *Stork* comes from *στέρας* in *Greek*, which is *Amor* in *Latin*; proceeding from his natural Love and Kindness to his Dam: being also humane and loving to Mankind, delighting to build on the tops of Houses and Chimneys, as is usual to be seen in *Germany*; so well pleas'd are they with the society of men! One reason of his being so highly esteem'd of in *Thessaly* and *Egypt*, was his great service he did them in killing of Serpents, and other venomous Creatures. *Pliny* calls him *Ciconia*; and says, that from the *Stork* *his*, men first learn'd to purge by Clyster; for with his Bill he conveyeth salt-Water up into his own Fundament, and so purgeth himself. Some have vainly reported, that *Storks* will live only in Republics, which is a pretty conceit to advance the opinion of popular Policies, and from antipathies in Nature to disparage Monarchical Government; but 'tis altogether false, as appears by their living in *Egypt* and *Thessaly*, Places govern'd by Kings.

[8] *The Engle-stone*, or *Ætites*, is a Stone of divers colours, in so much that the colours of other Gems are not sufficient for it: sometimes it is black with white and yellow veins; sometimes it is as if were sprinkled with blood; and (*Protem*-like) of so many colours, that one would scarce believe it were one and the same Stone. Many other Authors as well as *Philostratus* write, that *Eagles* lay it in their Nests to preserve their young from Poison, And *Pyrrhus*, King of *Epirus*, had one of these Gems in a Ring, wherein were the nine Muses to be seen, and *Apollon* with his Harp, not engraven by Art, saith *Pliny*, (lib. 37. ch. 1.) *sed sponte natura sua discernentibus masculis*. He (in the same Book) shews the divers kinds of this Stone, ch. 10. affirming, that it is good against the poison and stinging of *Scorpions*; and is supposed to procure Eloquence, and make men fair: *Scelig*, *Exerc.* 117. Of its power

power to promote Delivery, or restrain Abortion, see *Brown's* Vulg. Err. lib. 2.

[9] *Dolphins*; than the *Dolphin* call'd by some King of the Fishes there is not any more loving to men. *Pliny* (lib. 9. ch. 8.) hath written much of this Fish: and so also have others; affirming, that he is not only sociable, and desirous of man's company, but very much delighted with Music: however I shall not lay any stress on that Story of *Arion*, which is no other than a Fable. Now besides those things related in *Pliny*, of a Boy feeding a *Dolphin*; and carried on his Back over the Waters to School, &c. others have likewise written things to the same purpose: Amongst the rest, *Ellian* tells this Story of a *Dolphin* and a Boy: that a Boy being very fair, used with his Companions, to play by the Sea-side, and to wash themselves in the Water, practising likewise to swim: which being perceiv'd by a *Dolphin* who frequented that Coast, the *Dolphin* felt into a great liking of this Boy above the rest, and used very familiarly to swim by him side by side. The Boy at first was timorous of his unwonted Companion, but through custom, he and the *Dolphin* grew so familiar, that they would be frequent Antagonists in the Art of Swimming: in so much that sometimes the Boy would get on the *Dolphin's* Back, and slide through the watry Territories of *Nyrrine's* Kingdom, and the *Dolphin* at all times would bring him safe to shore; whereof the people in the adjoining City were frequently eye-witnesses. At last it happen'd that the Boy, being uncareful how he sat on the Fishes Back, unwisely laying his Belly too close, was by the sharp prickles growing there, wounded to death: which the *Dolphin* perceiving by the weight of his Body, and by the blood which stain'd the Waters, that the Boy was dead, he speedily swimm'd to shore, where laying himself down, he died for grief. That *Dolphins* are crooked, is not only affirm'd by the Hand of the Painter, but commonly conceiv'd to be their natural and proper Figure: when besides the expressions of *Ovid* and *Pliny*, their *Pourtraits* in some ancient Coins are so framed; as will appear by some in *Gesner*, others in *Gallinus*, and *Levinus Hulsius*, in his description of Coins, from *Julius Caesar* to *Rodolphus* the second. However that great Naturalist Sir *Thomas Brown* (in his Vulg. Err. lib. 5.) is of opinion, that the natural Figure of *Dolphins* is straight, nor have their Spine convexed, or more considerably embowed, than *Sharks*, *Porpoises*, *Whales*, and other cetaceous Animals, as *Sealiger* plainly affirmeth: *Corpus habet non magis Curvum, quam reliqui Pisces*. Likewise *Ocular* enquiry informeth the same.

[10] *Whales*; the *Whale* is the biggest Fish that swims in the Sea, in so much that *Job* (ch. 41. ver. 33.) saith, *In the Earth there is nothing like him*. His Jaws are resembled to *Doors*, ver. 34. his Scales to *Shields*, ver. 15. One of his *Nasrils* goeth smook, in out of a seething Pot, or Cauldron, ver. 20. He maketh the Sea to boyl like a Pot, ver. 31. *Munster* (in his *Cosmograph.*) writeth, that near unto *Iceland* there be great *Whales*, whose magnitude equalizes the Mountains, which are sometimes publicly seen; and these (saith he) will drown and overthrow Ships, except they be affrighted with the sound of Drums and Trumpets, or except some round and empty Vessel be cast unto them, wherewith they may play and sport themselves, being much delighted with such things. But above all, this he affirmeth to be a good Remedy against such dangerous *Whales*, viz. that which the Apothecaries call *Cassoreum*, temper'd with Water, and cast into the Sea; for by this, as by a Poison, they are driven to the bottom and destroy'd. Other Authors mention far greater *Whales* than these: and *Olavi Magnus* (lib. 21.) writeth, that there are several kinds of *Whales*; some rough-skinned and bristled, which contain in length 246 foot, and in breadth 120. Others are smooth, plain, and less, being taken in the North and Western Ocean. Some again have Jaws with long and terrible Teeth, of 12 and 14 feet in length; and the two dog-Teeth are far longer than the rest, like the Tusks of a Boar or Elephant. *Pliny* writeth of a little Fish call'd *Musculus*, which is a great Friend to the Whale; for the Whale being big, would many times endanger her self betwixt Rocks, were it not for this little Fish who directs her Conduct. Of the *Whale* see more in *Pliny*, *Olavi Magnus*, and *Swann's Speculum Mundi*.

[11] *Sea-Calves*: there be *Sea-Cows* and Calves, so call'd, because they do much resemble such kind of Creatures living on the Land: the *Sea-Cow* is a great, strong, and fiercer Monster; bringeth forth young like her self: she is said to be big ten months, and then deliver'd, sometimes of two, but oftentime the hatch but one, and this follows her wheresoever she goeth. *Olavi* writeth, that the *Sea-Calf* is a great devourer of Herrings.

to effectual in curing Leprosies, Surfeits, &c. Of the *Viper's* manner of Birth, see *Erpynus* Vulg. Err. lib. 3.

[2] To commend Euripides: the Verse which *Andromache* speaks, is this:

Ανδρὶ δὲ ἀνδρῶν ἐξ ἑλπίων ἔσται.

Concerning this Tragedy of *Andromache* in *Euripides*, the Intrigue is: That this Princess, after she had lost her Husband *Hector*, had seen her Father *Priam* murder'd, and the chief City of his Kingdom burnt, became a Slave to *Neoptolemus*. Now *Hermione*, the Wife of this Prince, being enraged with jealousy against *Andromache*, determin'd to kill her: whereupon *Menelaus*, Father of *Hermione*, causes her with her Son *Astyanax* to be dragg'd to Execution. And this is the Result of the Plot. As for *Euripides*, he was the Son of one *Meniscarchus* and *Clito*, and had not (as some have reported) a seller of Herbs for his Mother: *Suidas* vindicates him from the disparagement of so mean a Descent, asserting, that he was of noble Birth, as *Philochorus* well demonstrates. He was born on that very day wherein *Xerxes* was defeated by the *Athenians*. He flourish'd in the time of *Archelaus*, King of *Macedon*, by whom he was highly esteem'd. He was at first a Painter, but afterwards became most eminent in writing Tragedies. For Rhetorick, he was the Scholar of *Prodicus*; and for Philosophy, the Auditor both of *Socrates* and *Anaxagoras*. He sometimes disput'd with *Plato*; and travell'd into *Egypt*, to be inform'd of the Wisdom of their Priests; as *Laertius* testifies. His Name *Euripides* he took from *Eurypus*; but for his Austerity they call'd him, *Μετρώμενος*, a hater of Women: for as *Suidas* affirms, he was a married man, and had two Wives, being divorced from the first for her Unchastity; neither found he the second more loyal to his Bed. He died in the 75th. year of his Age, being the 93d. Olympiad, and was torn in pieces by Dogs, as *Valerius Maximus* and *Grævus* write: or rather, as *Suidas* hath it, was devoured in the night by barbarous and bloody Women. The *Athenians* grievously lamented his death. He wrote 75 Tragedies, for every year he lived a Tragedy; whereof he obtained five Victories, four in his life-time, and one after his death; his Brother's Son being the Actor of that Tragedy. It is a great Question which was the better Poet, he or *Sophocles*, though they went a different way. *Quintilian* says, *That all moral Philosophy is comprehended in the Verses of Euripides*. And *Heinsius* speaking of him saith, *Optimum Oratorum non minus Pater, quam optimus Poeta*. *Æschylus*, *Sophocles*, and *Euripides*, were the three chief Princes of the Tragick Style, who exhibited to the people every year their Poems at some publick Solemnities, striving who should get the victory by the approbation of the Judges, who (as we may gather from *Plutarch* viz. *Cimonis*) were ten in number, and called *Διογενεῖς κριταὶ*, or *Κριταὶ τοῦ Διογενέως*. So highly esteem'd were these three Poets by the Ancients; that by a Law made by *Lycurgus*, and ratified in *Athenis*, *Æschylus*, *Sophocles*, and *Euripides*, had their Statues erected in Brass, for the continuation of their memory. Neither were any permitted to act their Tragedies, without first reciting them to the publick Scribe: *Plut. vita 10 Rhet.* *Euripides* was the first who set out the Argument of the Fable in the beginning of the Tragedy, leading the Auditor (as it were) by the hand, to the last and principal point of that one Action which he would represent. The several other Judgments that have passed upon this Author I shall omit, and only touch upon some few Reflections made on him by the Ingenious: modern Critick, *Monfieur Racine*, in his Reflections on *Aristotle's* Poetic, which is lately render'd into the *English* Tongue by the no less judicious Mr. *Rhymers*; his Observations are these: "How much do *Euripides* teach us to contemn the Favourites and Grandeurs of this World, in the Character of his unhappy Queen *Hecuba*, who so pathetically deplores her Misfortunes? How does he wean us from the unguerded Passion of a too violent Love, by his Fable of *Hippolytus*, where the Passion of *Phædra* for her Son-in-law, causes the Misfortunes of *Hippolytus*, and the Disorders of *Theseus's* Family? What a compassion for Vertue doth the same Fable inspire us with, when one cannot see *Hippolytus* die, by the Plot of his Step-mother *Phædra*, without being highly touch'd therewith, since he was a Martyr only for Chastity and Vertue? How agreeable are all his words and persons with their Characters? *Phædra* and *Iphigenia* truly generous. How conformable are his very thoughts, as well to the Persons as Subjects whereon he treats? Thus Queen *Eva* (in the *Suppliants* of *Euripides*) after the death of her Husband *Capanes*, may be seen to express all the extremity of her grief by force of a sorrow, the most generous that ever was: her passion of

"presses her, without extorting one word from her, that betrays the least weakness. Nay, rather than be guilty of any undecent passionate Clamour, he makes *Hecuba* fall into a swoon on the Stage, thereby the better to express all the weight of her sorrow, which could not be represented by words. The narration of the death of *Polixena* in his *Hecuba* is the most lively and moving in the World. The Tragedies of *Euripides* have more of Action, of Morality, and of wonderful Incidents, than those of *Sophocles*. Nevertheless, *Euripides* is not exact in the contrivance of his Fables; his Characters want variety; he falls often into the same thoughts on the same Adventures: he is not enough a Religious observer of Decencies: and by a too great affection to be moral and sententious, he is not so ardent and passionate as he ought to be: for this reason, he goes not to the heart so much as *Sophocles*; there are precipitations in the preparation of his Incidents, as in the *Suppliants*, where *Theseus* levies an Army, marches from *Athenis* to *Thebes*, and returns on the same day. The discoveries of his Plots are nothing natural, but perpetual Machins: *Diana* makes the discovery in the Tragedy of *Hippolytus*; *Minerva*, that of *Iphigenia* in *Taurica*; *Theseus*, that of *Andromache*; *Castor* and *Pollux*, that of *Helen* and *Electra*; and so of others. Lastly, *Aristotle* condemns *Euripides*; for introducing *Menalippe*, to speak too much like a Philosopher, of the Sect of *Anaxagoras*, whose Opinions were in his time but new.

[3] Related by *Nearchus*: this *Nearchus* was an Officer in *Alexander's* Army, whom *Arrianus* mentions in his 8th. Book concerning the Deeds of *Alexander*.

[4] The River *Arcecinus* of this River *See* *Pliny*, lib. 6. ch. 20. who speaks but to the same purpose as doth our Author *Philophrastus*.

[5] *Onosphorib* India like *Nileus*; as *Ganges* and *Indus* are the most famous Rivers of *Afria*, and *Danubius* of *Europe*, so is *Nileus* of *Africa*, which as *Diodorus* (lib. 1.) writes, takes its Name from one *Nileus*, King of *Egypt*; *Eustathius* saith, it is so call'd from *Nilus*, the Nephew of *Atlantis*; but the most general opinion of the Learned is, that *Nileus* is derived from *Nilos*, quod *pluviae*. I. e. novum fluvium singulis annis mittit. Of this River of *Nile* two things have been much disput'd among the Ancients, viz. its several Offshires, and the true cause of its foundation. First, For its several Offshires; *Homer* hath given no number of its Channels, nor we the Names thereof, in all our Histories. *Eratostratus* in his description of *Egypt* hath likewise pass'd them over. *Aristotle* is so indistinct in their Names and Numbers, that in the first of his *Meteors* he plainly affirmeth, the Region of *Egypt* (which we esteem the ancientest Nation in the World) was a neer gain'd ground, and that by the settling of mud and limous matter, brought down by the River *Nile*, that which was at first a continued Sea, became rais'd at last into a firm and habitable Countrey. *Heredotus* in his *Enterpe* makes mention of seven: *Strabo* in his Geography naming but two; *Ptolemaeus* and *Canopicum*, plainly affirmeth, there were more than seven: There are have given the Names unto the Offshires thereof: not unto all; for they are eleven, and four besides, but unto seven, the most considerable; that is, *Canopicum*, *Bolbiticum*, *Seleniticum*, *Schemeticum*, *Phariticum*, *Mendesium*, *Tamiticum*, and *Pelusiaticum*. *Ptolemy*, an *Egyptian*, born at the *Pelusiatic* mouth of the *Nile*, makes nine. *Hondius* in his Map of *Africa* makes but eight, and in that of *Europe* ten. And *Ortelius* in his Map of the *Turkish* Empire setteth down eight, in that of *Egypt* eleven. But *Maginus*, *Gulicinus*, *Tyrinus*, and *Bellonius*, as well as all modern Geographers and Travellers say, there are now but three or four mouths belonging to the River *Nile*. For below *Grand Cairo* the River divides it self into four branches, whereof two make the chief and navigable Streams; the one running to *Pelusiaticum*, which is now called *Damietta*; the other to *Canopicum*, that at present is named *Rosetta*; the other two (saith Mr. *Sandys*) run between these, and are Inconceivable. See *Brown's* Vulg. Err. lib. 6. The Ancients were much in the dark concerning the Head of this River, as appears by all the Writings as well of their Poets as Historians:

Nile pater, quidam possum se dicere conj.

Aut quibus in cerni oculis caput? Tibull. 1. 7.

Arenarum caput non prodidit illi.

Nec licuit populi parvum se Nile, videre.

Amovig. f. f. et gentes maluit ortus

Mirari, quam nescire totum. — Lucan, lib. 10.

that lies above it, is not cover'd with Snow. Besides I know, that God hath set the Indians and Ethiopians as the utmost Horns of the Earth, and made both swarthy, the one at the Eastern, the other at the Western part of the World which could not be, unless they were both warm in the Winter: and if the Sun be hot there all the year, how is it possible that Snow should breed there? or that it should be in so vast a quantity, as when they melt, to cause so great Rivers to overflow? And if the Snow should descend into places so expos'd to the Sun, how it should be spread into so great a Sea? or how it should suffice for a River to overflow all Egypt? In their passage over Indus they say, that they met with many [3] Sea-horses, and many [4] Crocodiles, like them that swim in Nilus. They likewise relate, that such Flowers grow about Indus, as about Nilus; and that the Seasons of the year are in India warm at Winter, but at Summer stifling: nevertheless they say, that God hath well provided against this, by causing much Rain to fall there. Furthermore they report, that they have heard the Indians say, that the King (when the Seasons of the year call him to it) goeth to the River, and offereth up Horses and black Bulls to it in Sacrifice: for the Indians prefer the black colour before the white, by reason (as I suppose) of their own Complexion. After the Sacrifice is ended, they say, the King sinketh a [6] golden Measure (like to that wherein they measure Corn) into the River, and that the Indians do not certainly know for what end this is done: but they suppose that the Measure is so sunk, either for the plenty of those Fruits which Husbandmen measure with it, or for the moderation of the River, that it might not too much overflow the Country. Now having passed the River, the Guide whom the Governour had given them, led them the direct way to Taxilla, where the King's Palace is. Moreover they report, that the men which dwell by the River Indus, are cloth'd with Linen of that Country, and Shoes made of the Bark of Trees, also a kind of Hat against the Rain. But persons of greater quality go clad in [7] Silk, which they report, groweth on Trees, like a white Asp for growth, and Leaves like those of the Sallow. Apollonius said, he was pleas'd with the Silk, in that it resembled the dusky Philosophical [8] Pallium: this Silk, they say, is brought out of India into Egypt, for many of their sacred Rites. As for Taxilla, they say, it is for bigness to be compared with the old Ninus, and walled proportionably, as the rest of the Greek Cities are: it was the Royal Seat of Mander, who govern'd that [9] Kingdom, which was formerly ruled by Porus. Before the Walls they saw a Temple erected, about an hundred feet high, of a purple-colour'd Stone, wherein stood a Chappel, though less than a Temple, yet so large, and so beset with Pillars, that it was worthy of admiration. There were several brazen Tables hanging on the Walls, whereon were written the [10] Deeds of Alexander and Porus. Their Arms were engraven on Copper, Silver, Gold, and black Eraf, together with Elephants, Horses, Soldiers, Helms, and Shields. Put the Lances, Darts, and Swords, were all made of Iron; and so artificially engraved, as if it were the Work of [11] Zeuxis [12] Polygnotus, or [13] Euphranor, who were able to express the shadows, breath, descent, and ascent of things: so they say it appear'd there, the several matters being inserted into the Pictures instead of Colours. Nor was it an unpleasant sight, to discover the King's disposition by the Picture. For Porus set up the said Table in the Chappel, after the death of Alexander, though Alexander be therein described as conquering and restoring Porus, whom he had wounded in Fight, and conferring upon him the Region of India as his own. Furthermore it is reported, that Porus wept and lamented at the death of Alexander, as being a brave and generous Prince. Likewise, after Alexander was departed out of India, Porus never spoke any thing

as a King, though Alexander permitted it; nor did he rule the Indians as a King, but as a Deputy; doing and speaking all things very modestly to the honour of Alexander. I cannot in reason here omit what is related of Porus: for upon the entrance of Alexander into India, when some of Porus's Friends advised him to make a defensive League with those that dwell near Ganges and [14] Hyphasis, in as much as Alexander was not likely to engage against all India, if he perceived the Inhabitants unite together; Porus answer'd, If my Subjects be such, that I cannot be safe without the help of Associates, it will be better for me to lay down my Kingdom. To one that said Darius was call'd a King, Porus made Answer, Not not a Man. When the Groom had brought the Elephant whereon Porus was to ride, and said to him, This Elephant (Oh King) will carry you; nay, rather (said Porus) I will carry him, if my strength equal my stature. To one who advised him to sacrifice to the River, that he might not receive the Macedonian Ships, nor afford a passage to Alexander, Porus reply'd, It is not decent for them that take Arms, to imprecate curses. After the Battle, (wherein Alexander judg'd him to be a divine man, and far exceeding humane Nature) when one of Porus's Friends told him, That if he had humbled himself to Alexander, he had not been overcome in Battle, neither had he caus'd so many of the Indians to be slain, nor been wounded himself; the Answer of Porus was this: When I heard how Alexander was more ambitious than other men, I thought that he would esteem me a base Slave, if I humbled my self before him; whereas if I manfully oppos'd him, he would esteem me a King, and rather worthy of admiration, than pity: neither indeed was I mistaken; for shewing my self to be such a man as Alexander saw me to be, I in one and the same day both lost and recover'd all I had. Such an one Historians report Porus to have been; also, that he was the most lovely man of all the Indians, and of so large a stature, as no man had been since the [15] Trojan Worthies; likewise, that he was very young when he fought with Alexander.

Illustrations on Chap. 9.

[1] Snow is a Cloud congeal'd by excessive Cold, before it be perfectly resolv'd from Vapours into Water: for if it should come to the density of Water before the Congelation, then could it not fall so like locks of Wooll as it doth; but would be more closely compacted or joyned together, having little or no sponginess in it. There is little difference between the matter of Snow, and the matter of Rain and Hail; excepting (as some think) that the vapour for Snow is of an hotter quality than the vapour for Rain, and yet not so hot as that which is the material cause of Hail. For it is a Tenet among Philosophers, that hot things being cool'd are apter for Congelation than cold; as is seen in warm Water taken from the fire, which will more suddenly and thoroughly be frozen, than that which never felt the heat. And this comes to pass, in regard of the pores or passages made into the Water through Heat, into which the Cold entering, it both cooleth it sooner, and congealeth it the more. Neither is there any difference between white Frost and Snow; excepting that Frost is made of a Vapour before it be turn'd into a Cloud; and Snow of a Cloud before it be turn'd into Water.

[2] Hills of Catadupi, &c. Catadupa (so call'd from *Katadupa*, *Cataracta*) is a place, in Ethiopia, where Nilus falleth from between two Mountains with so great a noise, that the Catadupi or Inhabitants that dwell near are made deaf therewith. Of this see Pliny, lib. 5. ch. 9. Seneca Nat. Q. 4. 2. Ammian, Marcell, lib. 22. Vitruvius, lib. 8. ch. 2. Heliodor. lib. 2.

[3] Sea-horses; *Equus marinus*, the Sea-horse, is so called, because he hath a Head like an Horse, and will sometimes neigh; his Feet are cloven like to the Feet of a Cow, but his Tail and hinder parts are like to other Fishes. He seeks his Repast as well on the Land

as Sea. In the Northern Seas he will sometimes sleep upon a piece of Ice, as it floateth upon the Waters; and seldom do the Fishermen desire to take him but only out of wantonness, when they want other Sport, or have taken few Whales. This Sea-monster is most frequently seen between Britain and Norway. *Olaus Magnus*, lib. 21.

[4] Crocodiles are commonly found about the River Nilus in Egypt, and Ganges in India; and later Discoveries affirm, that they are not only in Asia and Africa, but very frequent in some Rivers of America. They inhabit as well the Land as Water, and live almost as long as men. *Munster* (in his *Cosmograph.*) writeth, that of a little thing he waxeth to be a very great Beast: in so much that in the History of Congo, we read of one Crocodile that eat up nine Slaves for his Breakfast. *Purch. Pilgrimage*, lib. 7. ch. 9. *Cieza* saith, that in the Province of *Dariene*, in the South part of America, a Crocodile was found 25 feet long. *Ibid.* lib. 9. ch. 1. His Eggs are like unto Goose Eggs, but the young which cometh of them taketh increase to 16 or 18 cubits in length. Strange it is (if true) that they tell, of the number of 60 in this Beast; as that his Age is 60 years, his Teeth 60, his Eggs and days of Hatching 160, his Back is hard, and full of Scales; his Teeth exceeding sharp, whereof two be far more terrible than the other, and much longer. *Aristotle* saith, that Crocodiles have no Tongues; but Experience proves this to be false, for their Tongues are very short, flat, and broad; his Eyes are said to be very dull in the Waters, but marvellous quick sighted when he is out of it; his Tail extends it self to a great length; his Bitings are so sharp and cruel, that they can never be heal'd; his Feet are short, but Claws or Nails very sharp, wherewith he helps to catch and dismember either Man or Beast, which he can lay hold on: nevertheless it is said, that he flies from those that persecute him, and persecutes those that fly him. *Alian* (var. *Hist.* lib. 1.) says, that the Egyptian Dogs are so fearful of him, that they use to lap their Water running, when they come at the Nile, for fear of the Crocodiles there. And *Munster* writes, that when this Serpent hath devoured a man, and eaten up all but his Head, he will sit and weep over it, as if he repented him of the cruelty of the act, whereas indeed he weeps for want of such another prey: from hence came the Proverb of *Lachrymæ Crocodili*, Crocodiles Tears. In *Pagan* Crocodiles are accounted Holy. *Strabo* writes, that he saw in the *Nomus*, or Shire of *Asiut*, divine Honour given to a Crocodile, who being kept tame in a certain Lake by the Priests, and named *Suebur*, was nourish'd with Bread, Wine, and Flesh, which the Pilgrims that came to visit him offer'd. Thus the *Ombites* esteem'd themselves favour'd of their Crocodile God, if he filled his Paunch with the flesh and blood of their dearest Children. And King *Menas* built a City called *Crocodilopolis*, and dedicated the adjacent Fens to their sustenance. Nevertheless we read, that in some Parts of China, and elsewhere, the Natives feed upon Crocodiles.

[5] That Indus should do like Nilus, &c. This Annual Inundation is proper to many other Rivers besides Nile; as to many Currents of Africa: for about the same time the River Niger and Zair do overflow; and so do the Rivers beyond the Mountains of the Moon, as *Suama*, and *Spirito Santo*. And not only these in Africa, but some also in Europe and Asia, as *Menas* in India, and *Duina* in Livonia; the same also is observable of the River Jordan in Judea, that it overflows all his Banks in the time of Harvest: *Job* 3.

[6] The King sinketh a golden Measure into the River; this Custom hath some resemblance to the Duke of Venice's marrying the Sea with a golden Ring, which he once a year casts into the fame with much solemnity: being accompanied with the Senate and Chief of the City to the mouth of the Venetian Gulf, where this Ceremony is perform'd.

[7] Persons of greater quality go clad in Silk, &c. which Silk is thus described by *Julius Polux*: *Bissima quoque, & Bissus Lini quadam specie apud Indos; nunc apud Aegyptios ex arbore quadam Lana fit, ex qua vestem consiliam Lino maxime similem esse quispian dixerit, sola deservit excepta: densior enim ex arbore fructus ensatur nuci simili duplici munus corice, qua dremata, postquam instar nuci fuerit, interius hoc, quod Lanam refert, eximitur: unde subtergen conficitur, stamen autem illi subditiuntur Lineam.*

[8] Pallium; a long Robe or Mantle, such as our Knights of the Garter wear at their Installation, and worn heretofore by Philosophers.

[9] That Kingdom which was formerly ruled by Porus, is thus Geographiz'd by *Strabo*, lib. 15. *Inter Hydaspem & Acesinem est Poriterra multa sane & opulenta 300 Crivatum. Item Sylva prope Emodes montes ex qua Alexander multam abietem, & Pinum, & Cedrum, & baidis*

alias

alias arbores in Hydaspem dedit, ex quibus Clissim conficitur: Item Urbes in arvis, fluminis Rapa ab eo condita: ubi Porus vixit, quarum alteram Bucephalum nominavit: alteram Niccam.

[10] The Deeds of Alexander and Porus, which are at large recited in the 8th. Book of *Curtius*.

[11] *Dionis* a famous Painter of *Heraclæ*, who lived in the 98th. Olympiad, about the time of *Pericles*, and painted Grapes so like, that the Birds flew to feed on them. His Competitors with whom he contended in the Art of Painting were *Timonachus*, *Androcydes*, *Repsomus*, and *Parochus*. He acquired vast Riches by his Art: See *Pliny*, lib. 35. ch. 19. *Cicero*, lib. 21 de Invent. and *Rho.* in *Pericle*.

[12] *Polygnotus*, a Theban Painter, eminent for his great skill in Limning Shadows, and all manner of Drapery: Work. See *Quintil.* lib. 12. *Pliny*, lib. 35. ch. 9. Also *Paulan.* and *Julian's* Var. Hist.

[13] *Exochorus*, a famous *Libinian* Statuary, who was not only skill'd in making Statues of Brass and Marble, but also in Painting. He likewise wrote several Tracts of *Proportions* and *Colours*. He flourish'd in the 104th. Olympiad.

Hic aliquid Platærum Eschaporis—*Juven.* Sat. 3.

See more of him in *Pliny*, 35. 11. *Ibid.* 34. 8.

[14] *Hypoxis*; a River of India, See *Pliny*.

[15] Trojan Warriors, such as were *Agamemnon*, *Meneleus*, *Achilles*, *Hector*, *Patroclus*, *Jamachus*, *Ajax*, *Stenelus*, *Dymedon*, *Prothelaus*, *Troilus*, *Priamus*, *Ulysses*, *Antenor*, *Aeneas*, &c. all Officers, and men of Note, at the Siege of Troy.

CHAP. X.

A Discourse about Pictures and Colours, also of the Picture Ajax, the Workmanship of *Timonachus*.

WHEN they staid in the Temple, which was some time, till the King was made acquainted with their coming, *Apollonius* turning himself to *Damis* said, Do you think that there is any Art of Painting? *Ies.* said *Damis*, if there be any truth of the things themselves. But what doth this Art perform, said *Apollonius*? *Damis* answer'd, It mixeth Colours together, as blew with green, white with black, and red with pale. Wherefore *Apollonius* reply'd, For what end doth it mingle those Colours, since it is not meetly for them? *Ies.* said *Damis*, it is done for Imitation's sake, to resemble a Dog, a Horse, a Ship, a Man, or any other thing that the Sun shines on: it also setteth forth the resemblance of the Sun himself; sometimes as if he rode on a Chariot drawn with four Horses, as he said he is to be seen in his place, sometimes again as bearing a Torch in the Heavens, when he describeth the very Sky and House of the Gods: wherefore, O *Damis*, Painting is a certain Art of Imitation, said *Apollonius*. Wherefore *Damis* answer'd, Is it nothing else, for if Painting cannot perform this, it will seem very ridiculous, as making Colours to no purpose. Then said *Apollonius*, What will you say to those things which are used to appear upon the separating of Clouds, as Centaurs, and *Hirco-cervi*, may even Wolves and Horses? Are not these wrought by some Art of Imitation? To me it seems so, said *Damis*. Then sure of will God himself be a Painter, answer'd *Apollonius*, and leaving his winged Chariot whereon he rideth, and ordereth divine and humane things, he will sit a sporting and painting these things, as Children make Shapes in the dust. Hereat *Damis* blusht.

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blush'd, his Discourse appearing to conclude in such an Absurdity. But Apollonius not casting any Contempt upon him, (for he was not bitter in reproving) said to him, I suppose Damis you intended not to speak any such thing; only that for as much as concerneth the Deity, those many things are carried up and down through the Air casually, and without any intended resemblance, but that we, who naturally have in us the principle of Imitation, do frame and devise such Forms. Let us therefore, Oh Apollonius, rather believe it to be so, said Damis, for this is the best and most likely opinion. Whereto Apollonius answer'd, There is a two-fold Art of Imitation: one wherof doth with the Hand and Mind imitate whatsoever it pleaseth, and this is the Art of Painting; the other doth with the Mind alone frame Similitudes: Not two-fold, said Damis; but that there is a more perfect sort of Painting, which both with Mind and Hand doth express the Similitudes of things: and that the other is but a part of the same, since by it a man can only conceive and imitate with the Mind, being not skill'd in Painting, nor able to express things by his Hands. Is it, said Apollonius, because his Hand hath been maim'd with some Blow or Distemper? No verily, answer'd Damis, but because he never us'd to handle a Pencil, or other such Instrument, or Colours, being unskill'd in the Art of Limning. In this therefore, said Apollonius, we both agree, that the faculty of Imitating proceedeth from Nature, but that of Painting, from Art: the same thing may also be said of Carving and Moulding. But you seem to imagine, that a Picture it self consisteth not of bare Colours, in as much as the old Painters were contented with one Colour, whereas the modern have used four, and so by degrees a greater number. Moreover, they sometimes Limn with mere Lineaments, and without Colours, which kind of Pictures we ought to say consist only of Shade and Light; for in them the similitude of things appeareth, the Form, Mind, Modesty, and Boldness, although such things have no Colours. And however they express not the Bloud, the colour of the Hair, nor the Down on the Chin, yet do they with one simple kind of Draught represent the similitude of a tawny or white man. Nay, if we describe an Indian in this manner, with white Lineaments, yet will he be conceiv'd as swarthy: for the stateness of the Nose, erect'd Curles, fleggy Cheeks, and Stupor, (as it were) about the Eyes, do blacken the Picture, and so them that view it without judgment, demonstrate the person to be an Indian. Wherefore without any absurdity I may aver, that they who behold Pictures, have also need of the Imitative faculty; for none can rightly commend a painted Horse or Bull, but he that beholdeth those Creatures in his Mind, whose likeness is presented in Picture. Neither indeed can any man judiciously view the [1] Ajax of [2] Timomachus, represented in his mad Fitt, unless a man conceive in his Mind some Idea of Ajax, and how having slain Sheep and Oxen at Troy in his rage, he sat down by himself very pensive, consulting how to make away with himself. But now these curious Works which were made at the Command of Porus, are not only the Work of Graving, for they are like to Pictures; nor on the contrary, the Work of Painting only, in that they be made of Brass: but they were wrought by the same man, who was skill'd both in Painting and Graving, such as [3] Vulcan is represented in [4] Homer, where he describeth the making of Achilles's Arms; for there every place is full of such as kill and are killed, and you would say, that it were the very Earth colour'd with blond, though it be made of Brass.

Illustra-

Illustrations on Chap. 10.

[1] Ajax, the Son of Telamon, by Hesione, was, next to Achilles, the most valiant Warrior in the Grecian Army, that fought against the Trojans. He, for anger that the Judges had conferr'd Achilles's Armour upon Ulysses, and not upon himself, grew mad, as Philostratus here mentions; when having slain many Sheep and Oxen in his mad Fitts, he at last flew himself, and (as is feign'd) was turn'd into a Flower of his Name, διὰ τὸ αἰδέσθαι, i. e. à Lugenda. Sophocl.

[2] Timomachus, a famous Painter of Greece, Contemporary with Julius Caesar. This Timomachus drew the Picture of Medea and Ajax, which Julius Caesar bought of him for 80 Talents, and afterwards dedicated it to the Temple of Venus. See Athen. lib. 14.

[3] Vulcan, was said to be the Son of Jupiter and Juno, and that when Jupiter saw how ill-shaped and ugly he was to behold, at his first coming into the World, he kickt him down from Heaven, so that the poor Babe fell upon the Earth, and broke one of his Legs, whereof he ever after halted. Homer saith, that he was cast down into Lemnos, an Island on the Ægean Sea:

Ἦδ' ὃν μὲ δάκρυ' ἀλγέ' ἔχοντα κρημνίσθη
 Πῦρ δ' ἔμπερ ἐπέβηκεν. ἀπὸ δ' ὁ μέλις καταδύσθη
 καπνίζων ἐν Ἀίμῳ ἑλνύσθ' ὃ δὲ τὸ θυμὸς ἔπειρε. Iliad. 1. vers. 590.

That he was sometime Resident in Lemnos, Cicero writes in his Nat. Deor. where speaking of the several Vulcans, he saith, Vulcani item complures: Primus Cælo natus, cuius in tutela Athenæ antiqui Historici esse voluerunt: Secundus Nilo natus, Opas, ut Egyptii appellant, quem Cæsidem esse Egyptii volunt: Tertius ex tertio Jove & Junone, qui Lemni subæce tradidit præfuisse: Quartus Menalio natus, qui tenuis Insula prope Siciliam, quæ Vulcania nominatur. Lucian (in his Dialogue de Sacrificiis) makes merry with this Story of Vulcan's being kickt out of Heaven. Apollodorus saith, that Jupiter kickt him down from Heaven, because he offer'd to rescue his Mother Juno out of Jupiter's hands. Others feign, that he was thrown out of Heaven for his Deformity. He was educated by Eurynome, the Daughter of Oceanus and Thetis; he is said to be the God of Fire, the Master of the Cyclops, and chief Thunderbolt-maker in Ordinary to Jupiter. He made Hermione's Bracelet, Ariadne's Crown, the Chariot of the Sun, the Armour of Achilles and Æneas, &c. He would have married Minerva, but she refusing him, he took to Wife Venus, whom having caught in Bed with Mars, he threw a Net over them, and expos'd them to the publick view of all the rest of the Gods. Now as these things made him be thought most skillful in the Blacksmith's Trade, and gave a reputation to his Forge above all others, so likewise (as Diodorus writes) another Accident more strange, attributed to him the invention of Fire; for (saith he) Some of the Egyptian Priests do hold for certain, that Vulcan, the inventor of Fire, reigned first in Egypt, and for the benefit ensuing was made Commander over the Egyptians, which was thus: A Tree on the Mountains of Egypt being set on fire by Lightning from Heaven in the Winter-time, the flame thereof caught hold on the neighbouring Woods, which fell likewise a burning, whereto Vulcan rejoiced, in regard of the heat which it yielded, but perceiving the fire begin to fail, he added fresh matter unto it, by which means the fire being continued, he called many other men to see it, as a thing by him found out and invented. Diod. Sic. lib. 1. ch. 2. Again, Diodorus (lib. 5.) writes, that by Vulcan, as they say, was invented the fabrication of Iron, Brass, Gold, Silver, and all other Metals, which receive the operation of Fire; as also the universal use thereof, as employ'd by Artificers, and others: whence the Masters of these Arts offer up their Prayers and sacred Rites to this God chiefly; and by these as by all others, Vulcan is called Πῦρ, Fire; and having by this means given a great benefit to the common Life of men, he is consecrated to immortal memory and honour. Diod. lib. 5. Now because Tubal-Cain is said to be (Gen. 4. 22.) an Instructer of every Artificer in Iron and Brass, &c. hence Bochart (in Pref. to his Phal.) will have Vulcan and Tubal-Cain to be the same; and that the Character given us here of Tubal-Cain, agrees exactly with Sancloniathob's Character of Vulcan. See Bochart. Can. lib. 2. cap. 2.

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[4] Represented in Homer: Concerning Homer several things may be consider'd: His Name, Person Country, and Parents; the Age wherein he lived; his Life and Death; and Writings; with the various Censures that pass'd upon him.

First then, As to his Appellation or Name of Homer, he was so called, saith Nepos, (in *libris Chronicis*.) from his Blindness, *Ὅμηρος* in the *Ionian* Language signifying blind, by the Figure *Metathesis*: nevertheless Plutarch gives us another account of his Name *Homerus*, viz. that the *Lydians* in *Smyrna* being infested with the *Æolians*, so as they thought to leave the City, and being all summond to march by a Herald at Arms, Homer (who was then but a Child) cried out, that he would also *ἄσπερος*, that is, *sepius*; from whence, saith Plutarch, he receiv'd the Name of Homer. But his proper Name was *Melissegenes*, from the River *Melies*, near which some think he was born: though others have call'd him *Meonides*, as supposing him to be descended from *Meone*.

In the next place, For his Person, Country, and Parents; whereof to begin with his Person, *Spoudamius* saith, His Statue teacheth what the Person of Homer was; which *Cedrenus* thus describeth, before it was consumed with fire at *Constantinople*: There stood (saith he) the Statue of Homer, as he was in his old age, thoughtful, and musing, with his Hands folded beneath his Bosom, his Face with Age and Cares of the World wrinkled and austere, his Nose proportion'd to his other parts, his Eyes fix'd or turn'd up to his Eye-brows, like one blind, (as 'tis reported he was) though not born blind, which (saith *Velleius Paterculus*.) he that imagines, must be blind of all Senses himself; upon his under-Coat he was attired with a loose Robe, and at the Base beneath his Feet hung a Chain of Brass. Another famous Statue of his (saith *Lucian in Encomiis Demosthenis*.) stood in the Temple of *Pholomy*, on the upper hand of his own Statue: which is also mention'd by *Ælian*, lib. 13. ch. 22. who says, that *Ptolemaus Philopator* having built a Temple to Homer, erected a fair Image of him, and placed about that Image those seven Cities which contend-ed for his Birth; according to these lines of the Poet:

Ἐπὶ δὲ πέντε δισέων πάλι βίωσ' Οἴητος;
Σμύρνα, Ρόδος, Κολοφών, Σαλαμῖν, Χίος, Ἄργος, Ἀθήναι.
Septem Urbes certant de stirpe insignis Homeri;
Smyrna, Rhodus, Colophon, Salamin, Chios, Argos, Athenæ.

Neither did only these seven lay claim unto him, but three times seven, if we may credit either Plutarch or *Suidas*, amongst which *Rome* is very urgent, that he may be accounted hers: in so much that *Appion* the *Grammarian* invoked his Ghost to come forth from the dead, and declare which was his Country. that so the Controversie might be ended. Concerning his Country and Age, there is so great variation amongst Authors, that no Question about Antiquity seems more difficult to be resolv'd: Some make him a Native of *Eolia*, and say, that he was born about 168 years after the Siege of *Troy*; *Aristotle* (in 3. de *Poetica*.) affirms, he was born in the Isle of *Io*; *Michael Glycas* places him under *Solomon's* Reign; but *Cedrenus* saith, that he lived under both *Solomon* and *David*; as also that the Destruction of *Troy* happen'd under *Saul*. Nevertheless, that Book of Homer's Life, which follows the ninth Muse of *Herodotus*, (and whether compos'd by him or no, is very ancient) makes the Labour of those men very ridiculous, who even at this day pretend to so much certainty of Homer's Country, which was not then known: But of this *Leo Allatius* hath written a distinct Treatise. Neither is there less uncertainty concerning his Parentage: *Aristotle* affirms, he was begot in the Isle of *Io* by a *Genius*, on the Body of a Virgin of that Isle, who being quick with Child, (for shame of the deed) retired into a Place call'd *Ægina*, and there being seiz'd on by Thieves, was brought to *Smyrna*, to *Meon*, King of the *Lydians*, who for her Beauty married her; after which, the walking near the Flood *Melies*, being on that shoar overtaken with the Throws of her Delivery, the brought forth Homer, and instantly died: the Infant was receiv'd by *Meon*, and brought up as his own, till he himself likewise died. *Alex. Paphius* (saith *Eustathius*.) makes Homer to be born of *Egyptian* Parents, *Demagoras* being his Father, and *Æbra* his Mother; also that his Nurse was a certain Prophetess, and the Daughter of *Oris*, one of *Isis's* Priests, from whose Breasts Honey often flow'd in the Mouth of the Infant; after which, in the night, he is reported to utter nine several Notes or Voices of Birds, viz. of a Swallow, a Peacock, a Dove, a Crow,

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a Partridge, a Wren, a Stare, a Blackbird, and a Nightingale: also that being a little Boy, he was found playing in his Bed with nine Doves. Others make him the Son of *Meone* and *Ornibus*; and others the Off-spring of some Nymph, as *Gyraldus* writes, *Hist. Poet. Dial. 2*. But the opinion of many is, that he was born of *Cribeis*, Daughter of *Melanops* and *Omyris*, who after her Father and Mothers death, was left to a Friend of her Fathers at *Cuma*, who finding she was with Child, sent her away in high displeasure to a Friends House, near the River *Melies*; where at a Feast among other young Women, she was deliver'd of a Son, whose Name she call'd *Melissegenes*, from the Place where he was born. That *Cribeis* went with her Son to *Ismonia*, and from thence to *Smyrna*, where she dress'd Wool; to get a Livelihood for her self and her Son: at which Place the Schoolmaster *Phemius* falling in Love with her, married her, and took her Son into the School, who by his sharpness of Wit surpass'd all the other Scholars in Wildom and Learning: in so much that upon the death of his Master, Homer succeeded him in teaching the same School, whereby he acquired great Reputation for his Learning, not only at *Smyrna*, but all the Countreys round about; for the Merchants that did frequent *Smyrna* with Corn, spread abroad his Fame in all Parts where they came. But above all, one *Mentes*, Master of a *Leucadian* Ship, took for great a kindness for him, that he perswaded him to leave his School, and travel with him, which he did, and was plentifully maintain'd by *Mentes* throughout their Travels. Their first Voyage was to *Spain*, from thence to *Italy*, and from *Italy* through several Countreys, till at last they arriv'd at *Ithaca*, where a violent Rheum falling into Homer's Eyes, prevented his farther progress, so that *Mentes* was fain to leave him with a Friend of his called *Mentor*, a person of great Honour and Riches in *Ithaca*, where Homer learn'd the principal Matters relating to *Ulysses's* Life: but *Mentes* the next year returning back the same way, and finding Homer recover'd of his Eyes, took him along with him in his Travels, passing through many Countreys, till they arriv'd at *Colophon*; where relapsing into his old Distemper, he quite lost the use of his Eyes: after which he addic'd himself to Poetry; when being poor, he return'd back again to *Smyrna*, expecting to find better Entertainment there, whereof being disappointed, he removed from thence to *Cuma*, in which passage he rested at a Town call'd *New-mall*, where repeating some of his Verses, one *Tiebus*, a Leather-seller, took such delight to hear them, that he entertain'd him kindly a long time. Afterwards he proceeded on his Journey to *Cuma*, where he so well receiv'd, that some of his Friends in the Senate did propose to have a Maintenance settled on him for Life, though others oppos'd the rewarding so great a man. Some will have it, that at this Place he first receiv'd the Name of Homer. Now being denied Relief at *Cuma*, he removed from thence to *Phocæa*, where lived one *Thestorides*, a Schoolmaster, who invited him to live with him; by which means *Thestorides* procur'd some of his Verses, which he afterwards taught as his own at *Chios*. Whereupon, Homer hearing how *Thestorides* had abus'd him, immediately followed him to *Chios*; and by the way falling into discourse with a Shepherd, who was keeping his Master's Sheep, the Shepherd was so taken with Homer, that he reliev'd him, and carried him to his Master, where he lived some time, and taught his Children; till being impatient to discover *Thestorides's* Cheat, he went to *Chios*, which Place *Thestorides* left when he heard of Homer's coming; who tarried there some time, taught a School, grew rich, married, and had two Daughters, whereof one died young, and the other he married to the Shepherd's Master, that entertain'd him at *Bolissus*. When he grew old, he left *Chios*, and went to *Samos*, where he remain'd some time, singing of Verses at Feasts, and at new Moons; at great mens Houses. From *Samos* he was going to *Athens*, but (as some say) fell sick at *Ios*, where dying, he was buried on the Sea-shoar. And long after, when his Poems had gotten a universal Applause, the people of *Ios* built him a Sepulchre, with this Epitaph upon it, (as saith *Suidas*.)

Ἐν δὲ δὲ τῇ ἡγῆς ἀναβῶν κάρη γαῖα κελύβη.
Ἀνδρὸς ἡρώς κελύβητος δὴν Ὀμήρου.
Hæc sacrum terra caput occultavit Homeri,
Qui canere Heroum præstantia sæcula solebat. Melancthon.

Or rather as *Gyraldus* renders it:

Sacrum hic terra caput divinum claudis Homereum,
Heroum atq; virum ceciniss qui foris fatis. Hist. Poet. Dial. 2.

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This is the most rational account of his Death, and not that he pined away, upon the Ridicule of the Philistines, as others would have it; and so faith *Herodotus*, or whoever it was that wrote that Book de Vita Homeri: *Ex hac egritudine (inquit) extremum diem clausit Homerus in Ilo, non (ut arbitrantur aliqui) ænigmatibus perplexitate enectus, sed morbo.* Nevertheless *Solinus* reports him to be buried in *Chios*; *Marianus Capella* in *Naxos*; and *Pliny* in this matter varies from himself, one while saying, he was bury'd in *Ilo*, another while in *Seyros*. Also *Sotades apud Stob.* hath it, that he died for Hunger: *Tō βόρ' Ουρανός κλέει δαμάσσει.* And *Polycrates* writes, that *Homer* lived to 108 years of age. And *Plutarch (Vitâ Serionis)* affirms, that he was born in *Ilo*, and died in *Smyrna*. Some will have it, that *Orpheus* and *Museus* were more ancient than *Homer*; but the learned *Gæll. Vossius* plainly shews the contrary, saying, that the Poems of *Orpheus* are no older than the Age of *Pisistratus*, and that *Museus* was a Grammarian under the Roman Empire, wherefore (says he), *Nihil unquam Antiquius habere Græcos Poemataibus Homeri & Hesiodi*: also he further says, that *Homer* lived about the beginning of the Olympiads, or a little after, near the Times of *Romulus*. *Voss. de Poet. Græc. ch. 2.*

Now for the Writings of *Homer*, and those Censures that pass'd upon him, 'tis well known to all men, that he never wrote any thing, (at least that is now extant) but Poetry: He wrote in 24 Books the Wars of *Troy*, which he calls his *Iliads*; and in as many more the Travels of *Odysseus*, which he names his *Odyssey*. It was (saith *Ælian*) long after *Lycurgus*, that the *Lacedæmonians* first brought *Homer's* Poetry into Greece from *Ionia*, whether he travell'd; nevertheless *Plutarch (Vitâ Lycurgi)* affirms, that *Lycurgus* himself first brought them to light amongst men. They were digested into that order we now have them, not by himself, but by other men, and (as *Suidas* and *Ælian* report) chiefly by *Pisistratus* the *Athenian* Tyrant: for he wrote sundry Poems scatter'd here and there in the Countreys where he travell'd, which may be one reason why so many Countreys should challenge him to be theirs, they having the original Copies of some of his Works, which in succeeding Times were gather'd together to make up complete Poetics, and were called from hence *Rapsodia*. Two of these Poems are observed to comprehend the two parts of man: the *Iliads* describing the strength and vigor of the Body; as doth the *Odyssey*, the subtilty and policy of the Mind: by the one, he first represented Tragedy; by the other, Comedy. The particular Subjects of the several Books, as well of his *Iliads* as *Odyssey*, I had design'd to have given you a Compendium of, but find *Mr. Hobbs* has anticipated me therein, by his *English* Translation of *Homer*, therefore shall only give you the Judgements that some of the best Authors, as well ancient as modern, have pass'd upon him, and so conclude.

That the Poems of *Homer* were highly esteem'd of by the Ancients, is evident from all their Writings: *Ælian* (lib. 13. ch. 14.) tells us, that the Ancients sung the Verses of *Homer*, divided into several parts, to which they attributed particular Names; as the Fight at the Ships, the *Dolonia*, the Victory of *Agamemnon*, and the Catalogue of the Ships. Moreover, the *Patrocles*, and the *Lystra*, (or redemption of *Hector's* Body) the Games instituted for *Patroclus*, and the breach for Vows; comprehended in his *Iliads*. Now as concerning the *Odyssey*; the Actions at *Pylus*, the Actions at *Lacedæmon*, the Cave of *Calypso*, the Boat, the Discourses of *Aleinous*, the *Cyclopias*, the *Neucia*, and the Washings of *Circæ*, the Death of the Woers, the Actions in the Field, and concerning *Laertes*. The same Author (lib. 12. ch. 48.) also writes, that the *Idians* sing the Verses of *Homer* translated into their own Language, and not only they, but likewise the *Persian* Kings. Moreover, (lib. 9. ch. 15.) he says, that the *Argives* give the first Palm of all Poetry to *Homer*, making all other second to him; and at all their Sacrifices invoked *Apollo* and *Homer* to be present with them. Nay, *Pindar* affirms, that when unable to give a Portion with their Daughter, they bestow'd on her some of his Poems. *Alcibiades* used to strike that Schoolmaster on the Ear, who wanted *Homer* in his School; as if a man should find a Fanatick's Study without any of *Hilderbrand's*, *Dodd's*, *Baxter's*, *Owen's*, or *Vincent's* Books in it. *Alexander* the Great having taken that vastly rich Cabinet from *Darius*, could find out no better use for it, than to make it a Repository for *Homer's* Works, which he carried with him wherever he went. *Arceslaus* could never take his rest at night, till he had read some portion of *Homer*; and so soon as he was up in the morning, he used to say, *Se ad Amasium ire*; meaning, that he was going to his beloved *Homer*. *Ælian* writes, that *Plato* at the beginning

studied Poetry, when having compos'd certain heroic Poems, he compar'd and examin'd them by *Homer's*, but finding them far short of his, he tore them in pieces. *Plato* in *Ione* calleth him, *Poetarum omnium præstantissimum & divinissimum*; in *Phædon*, *Divinum Poetam*. Neither did *Aristotle* less esteem him, being (as *Plutarch* hath it) used to say of him, That *Homer* was the only Poet, who made and devised words that had motion; so emphatical were they, and so lively express'd. Also *Plutarch* saith, That *Homer* of all other Poets doth excel, using such discretion in his Speeches, that at one and the same time he reprehends the evil, and recommends the good. *Lucian* (in *Enem. Demob.*) affirmeth, all Poets celebrated *Homer's* Birth-day, and sacrific'd to him the first Fruits of their Verses. *Cicero* speaking of him saith, *Homero nemini similis*. And *Velutius Paternulus* (lib. 1. ch. 5.) calls him, that most bright and matchless Wit, who both for the greatness of his Work, and peripetuity of his Verses, did alone deserve the Name of Poet, in whom this most glorious Good neque ante illum, quem ille imitaretur, neque post illum, qui eum imitari posset, invenitur. *Cleomenes* (as both *Plutarch* and *Ælian* write) used to say, that *Homer* was the Poet of the *Lacedæmonians*, declaring how men should fight; but *Hesiod* of the Slaves, instructing men how to till the Ground. *Pliny* (lib. 25.) calls *Homer* the Father and Prince of all Learning and learned men, as well as the best Author extant for Antiquity. Likewise *Pliny* (lib. 7. ch. 21.) tells us out of *Cicero*, that the whole *Iliads* of *Homer* were written in Parchment so small, that it might be contain'd in a Nut-shell. And *Cædarius* also writes of a Library in *Constantinople*, wherein (amongst other Curiosities) was the Gut of a Dragon 120 foot long, on which, in Letters of Gold, the *Iliads* and *Odyssey* of *Homer* were inscribed; which Rarity was consumed by Fire in *Epiphanius* the Emperor's Time. *Dionysius Halicarnassensis* calls *Homer*, *Æolus*, &c. the Top of all, whence every River, Sea, and Fountain springs; no wonder, therefore if the Painter *Galatin* pictured him vomiting, and all the other Poets like to many Dogs, licking up what he had spued out: To which may be apply'd that of the Poet:

Afflicto Mioniden, & quo se non fonte potemi

Vatibus Phœris ora rigantur aquis. Ovid.

As also *Manilius* to the same purpose:

Coniugo, ex ore profusus

Omnis posteritas latet in carmina duxit. Lib. 2.

Montaign mentions three men, who in his opinion, seem'd to exceed all others, whereof the first is *Homer*; from whom (saith he) *Virgil* seems to derive his Sufficiency; that *Homer* was his Schoolmaster and Guide; and that but one only sentence of the *Iliads*, hath given both Body and Matter to that great and divine Poem, *Virgil's* *Æneids*. I am often (saith *Montaign*) amaz'd to think, that he who by his Authority hath brought so many Gods in credit with the World, should not be reputed one himself:

Adde Helicentadem centum, quorum unus; Homerus

Afra positus, & quærit lib. 3.

Notwithstanding his Blindness and Indigency, and that he lived before Sciences were even observed, or reduced into a method, yet had he to perfect a knowledge of them; that all who have since establish'd Policies, founded Commonwealths, undertaken Wars, or written either of Religion, Philosophy, or Arts, have made use of him and of his Books, as of a Seminary or Magazine of all kinds of Learning;

Qui quid sit pulchrum, quid turpe, quid utile, quid non,

Plinius ac metius Chrysippos, ac Crantor dicunt. Horat. Lib. Epist. 2.

Homer, (says *Montesquieu* *Repin*) who had a Genius accomplish'd for Poetry, was bless'd with the vastest, sublimest, and most universal Wit that ever was: 'Twas by his Poems that all the Worthies of Antiquity were formed; from hence the Legislators took the first platform of their Laws; the Founders of Monarchies and Commonwealths from hence took the Model of their Policies; hence Philosophers learnt the first principles of Morality, which they taught the people; *Homer* is the occasion, and almost the only Subject of *Plato's* Dialogue of Inspiration; hence Physicians have studied Diseases and their Cures; Astronomers have

have learned the knowledge of Heaven; and Geometricians of the Earth; Kings and Princes have learn'd the Art to govern; Captains to form a Battel, to incamp an Army, to besiege Towns, to fight and to gain Victories; from this great Original, *Socrates, Plato*, and *Aristotle*, came to be Philosophers; *Sophocles* and *Euripides* took the haughty Air of the Theatre, and *Idea's* of Tragedy; *Zenex*, *Apelles*, and *Polygnus*, became such excellent Painters; nay, one of the most famous Painters of this Age, used to make *Homer* be read to him to heighten his Fancy, when he dispos'd himself to draw; he made *Alexander* the Great so valiant. In fine, *Homer* has been (if I may so say) the first Founder of all Arts and Sciences, as well as the Pattern of wife men in all Ages. And as he has been in some measure the Author of Paganism, the Religion whereof he establish'd by his Poems, one may say, that never Prophet had so many Followers as he: yet notwithstanding, this so universal Genius, this Wit so capable of all things, he applied himself only to Poetry, which he made his business. *Homer* is the most perfect Model of the heroic Poet, and he only faith *Aristotle*, deserves the Name of Poet; 'tis certain, never man had a more happy Genius; he is the first Copy a Poet should propose to himself, that means to write well: for never person wrote more purely nor natural than he; 'tis he alone that ever found the Secret of joining to the purity of Style, all the sublimity and greatness that heroic Poetry is capable of; for which reason, *Longinus* always proposes him as the most just and exact Rule for the sublime Style. Neither can any thing be more passionately express'd than *Andromache's* Adieu to her Husband *Hector*, when going to his last Combat with *Achilles*, *Iliad* 6th. *Dionysius Halicarnassensis* commends him chiefly for the contrivance of his Design, the greatness and majesty of his Expression, the sweet and passionate motions of his Sentiments. The design of Poetry is to delight, and that doth *Homer*, who is delightful even in the description of *Laertes's* Swineherd's Lodge, in his *Odyssey*. *Homer* was never guilty either of Obscenity or Impiety, but sweet and virtuous as a Philosopher: he begets in his Readers a veneration for Piety, and an abhorrence for Vice, when he makes them esteem *Achilles*, and condemn *Thersites*. *Homer* and *Virgil* are the only two Poets that ever knew how to leave a thing when 'twas well, without being hurried by their Poetical fury beyond the mark of Judgement. Now as each regular Poem must consist of Truth and Fiction; so is Truth the foundation, and Fiction the accomplishment of all *Homer's* Poems: Thus the Fable of *Homer's Iliad* is the Anger of *Achilles*, who by his presence or absence from the Grecian Army, (*Almanzor*-like) determines the good or ill success of his whole Party; the Anger of this Prince, which proceeds of the discontent he receiv'd from *Agamemnon*, is the Truth of the History, which is adorn'd with all the Episodes, and variety of Adventures, that enrich this Poem, and give delight; which he could never do, if he had nothing to say but Truth. Again, As the Painter draws Faces by their Features; so must the Poet represent the Minds of men by their Manners: And thus we see he makes *Achilles* retire from the Grecian Army, to shew his discontent; also the Silence of *Ajax* in Hell, (*lib. 11. Odyssey*), declares something more noble and glorious, than all he could have said. *Homer* hath excell'd all others in the pleasant Numbers of his Verse; whether the nature of his Language was favourable to him; by the variety in the Numbers, and by the noble sound of the Words; or that the delicacy of his Ear made him perceive this Grace, whereas the other Poets were not sensible. *Athenaeus* pretends, that nothing is more proper to be sung than the Verses of *Homer*; so natural is the Harmony of them: *Virgil* himself could not imitate him herein, by reason of the harshness of the Latin Tongue. He above all others makes the deepest impression upon the Heart; *Homer* animates, and *Virgil* heats, in comparison of whom all the rest do (as it were) freeze their Auditors. Another Excellency of *Homer's* is, that in the vast throng of Objects which he represents, he is never guilty of the least confusion; never was Poem more charg'd with Matter than his *Iliad*, yet never any thing appear'd more regular, easy, and natural. How artificial, unconstrain'd, and delightful, are all his Narrations? *Homer*, great Speaker as he is, amuses not himself (saith *Lucian*) to discourse of the unhappy in Hell, when *Ulysses* descended thither; though this was a fair occasion for him. How just and reasonable are all his Encomiums? He praises not *Achilles*, but by the simple and bare narration of his Actions. And lastly, With what wonderful Art and Cunning doth he contrive his Fictions, taking from the most common and mean Subjects, a Character of greatness and sublimity? Thus, from *Thetis's* prostrating her self at *Jupiter's* Feet, the Gods assemble in Council, where great Debates arise, their Spirits grow warm, and all Heaven

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is in a Mutiny, only because *Achilles's* Mistress is taken from him, which at the bottom is but a Trifle. 'Tis likewise by this great Art of Fiction, that all the Voyages, and indeed every step that *Telemachus* made in the *Odyssey*, to seek his Father *Ulysses*, became considerable, because *Minerva* is of his Retinue, and of his Council; and all became remarkable, by the impression they receiv'd from the Conduct of a Deity that presides over Wisdom. *Rapin's* *Reflexion* on *Arist. Poet.* But to conclude this point, The greatest Excellency of *Homer* lies in his Invention, in his Morality, in the Elegancy of his Words, in his Epithets, and Adverbs, wherein he surpasses all others. Yet notwithstanding all this that hath been said, some Exceptions have been rais'd against him; *ex. gr.* that by the Fable of his *Iliad*, he has disgrac'd his Country, in taking for his Hero, a person who occasion'd the destruction of so many gallant Officers, whom he sacrific'd to his grief and discontent. That *Homer's* chief Hero, *Achilles*, is made subject to great weaknesses and imperfections below his Character; when (according to the Pourtraiture *Horace* hath left of him) *Achilles* is a Brave, but withal hasty, impetuous, furious, passionate, violent, unjust, inexorable, a contemner of Laws, and one that places all his Reason in his Sword:

*Impiger, iracundus, inexorabilis, acer,
Jura nequit sibi nata, nihil non arrogat armis.* Horat. Arte Poet.

Achilles is cruel even towards the Body of *Hector*, so far as to take pleasure in exercising vengeance upon it, and out of an unparallel'd Avarice, sells to his afflicted Father the Body of his Son. I shall not say any thing of his quivering (with a Lightness not to be pardon'd) that great and generous Enterprize, made by a general Combination of all Greece, upon the occasion of a free Slave, for whom he abandons himself to tears and complaints, with many discoveries of weakness. That if the Action and principal Subject of *Homer's Iliad* be the War of Troy, (according to the judgement of *Ætææ*, who therefore calls him, *Trojanus belli scriptorem*) then that Action is defective and imperfect, in as much as that War has not in the *Iliad* either beginning or end; according to that Verse of the Poets:

*Infelix operis summa, qui ponere totum
Nesciat* ———— Horat. Epist. ad Pison.

But if the principal Subject be the Anger of *Achilles*, as is more likely, and as *Homer* himself acknowledges by his Proposition; that Anger has indeed a beginning, but neither end nor middle: for it is thrust out of doors by another animosity of the same person against *Hector*, for the death of *Patroclus*; so as there are two Angers, one upon the loss of his Friend, the other upon the taking away of his Mistress. But the greatest defect is, that the rest of the Poem has no connection with that Anger; and *Homer* during the space of 18 Books, thinks no more of it, as if he had clearly forgot his Proposition and Design; but during that long Interval speaks only of Sieges, Battels, Surprises, Consultations of the Gods, and all things that relate to the Siege of Troy; which made *Horace* (as I said before) think, that the Subject of the *Iliad* was the War of Troy, according to the Name it goes under: So that which way soever we look on that Poem, it will in that part appear defective: Neither is the *Odyssey* an Action more correct than that of the *Iliad*: it begins with the Voyages of *Telemachus*, and ends with those of *Ulysses*. All is made for *Telemachus* in the four first Books; *Menelaus*, *Nestor*, and the other Grecian Princes, relate to him the Adventures of Troy, without any thought at all of *Ulysses*, which is the principal Action: so that the four first Books of the *Odyssey* are neither Epitode, nor part of Action, nor have any connection with the rest of the Work: in so much that the Fable of the *Odyssey* is apparently double. Take them as they are, and one knows not what to make of them. In the Representation of those Games and Pastimes, which *Achilles* (in the 23^d Book of the *Iliad*) makes upon the death of *Patroclus*, there are abundance of things utterly incredible. Also *Homer* introduces Miracles and Machines without any just occasion: when *Priamus* hath lost *Hector*, *Jupiter* sends the Goddess *Iris* his Messenger, to caution him to take care of his Son's Body, and redeem it from *Achilles*; as if his Father (who had so great a tenderness for his Son) could not think of it himself, without a Machine to put him in mind that he was a Father? If *Telemachus* in the *Odyssey* go to find out *Ulysses* in the Courts of Greece, he cannot stir a foot (forsooth) without the assistance of his Governor *Minerva* to lead him up and down by the Sleeves? Nay, this Machine hath not so much as any appearance of probability,

bability, in as much as *Minerva* conducts *Telemachus* to seek for *Ulysses* all over Greece, save only to the place where he is, which the ought not to have been ignorant of, upon the score of her Divinity, from which nothing should be conceal'd. And yet this is *Homer's* way to employ the Gods upon all trifling matters, as so many Porters, without any regard to their rank: thus *Mercury* becomes Coachman to *Priamus*, as well as his Scout. Again, *Homer's* Epitodes are forced. His Kings and Princes speak as scurrilously of one another, as so many Plowmen could do: Thus *Agamemnon* in the *Iliad* treats *Chryses* the High-Priest as an extravagant impious person, when he only demands with much respect, nay, and with Presents, his own Daughter, which *Agamemnon* had taken away from him by force. In like manner, the Priest forgetting all Charity, did out of revenge implore *Apollo* to destroy the *Greeks*. *Ulysses*, whom *Homer* proposes as an exemplar of Wisdom, suffers himself to be made drunk by the *Phaeacians*; for which *Aristotle* and *Philostatus* condemn the Poet. How extravagant was it in that accomplished Sage, so soon to forget so vertuous a Wife and Son, for the dalliances of his Prostitute *Calypso*, to run after the famous Sorceress *Circæ*, and being a King as he was, so far to debate himself, as to go to Fifty-cuffs with a rascally Beggar, named *Irus*? *Priamus*, in the 24th. *Iliad*, does not speak like a Father, when he wishes all his Children dead, so *Hector* were alive again; his grief might have been express'd some other way. How barbarous was the Inhumanity of *Achilles* upon the dead Body of *Hector*? How immodest and undecent was the long though accidental interview between *Ulysses*, and the Daughter of *Alcinous*, in the 6th. of the *Odyssey*? In fine, There is but little observance of Decorum in *Homer's* Poems: Fathers cruel and harsh; Heroes weak and passionate; Gods subject to miseries, unquiet, quarrelsome and mutinous, &c. What can be more ridiculous, than the Discourse which *Antilocheus's* Son, *Iliad* 23. makes to his Father's Horfes, telling them, His Father *Nestor* will turn them out of his service, or cut their Throats, if they do not do as they should do? Truly a most pathetic Orator to bruit Beasts! The like does *Hector* in another place. How comical is the Entertainment which he gives the Gods at a Comedy, *Odyssey* 8. some of whom he makes Buffoons, by introducing *Mars* and *Venus*, surprized in the Nets laid for them by *Vulcan*? The Battel between *Irus* and *Ulysses*, (*Odyssey* 18.) favours strongly of the *Burlesque* humour; as does also the Character of *Iphitus*, and the wounding of *Venus* in the *Iliad*. How undecent is that comparison of *Homer's*, of an Als sowing in a Wheat-field, which the Children would drive out with Poles and Staves, to be compared to *Ajax* in the midst of an Engagement, overwhelm'd with a shower of the Enemies blows, as it is in the *Iliad*? 'Tis but one degree above the filthy expression of a great man in these late Times, who sitting as Commissioner in the Star-chamber, had so mean a conception, that in open Court he was fain to fetch his comparison from a Tinker and his Trull. The Descriptions of *Homer* are too childish, too long, too affected, and too often used: as the description of *Alcinous's* Garden, in the 7th. and that of the Port of *Ithaca*, in the 13th. of the *Odyssey*; the description of the Port; and that of the *Grotto* inhabited by the Nymphs, which takes up 18 Verses. *Homer* is reprehended even by the *Greeks* themselves, for his intemperance and tediousness in Discourse. Neither in his *Iliad* is the unity of Action so perfect as to be without blame, where after the death of *Hector*, which ought to have closed the Action, there are still two Books to come; the 23d. which comprehends the Exercises celebrated for the death of *Patroclus*, and which contribute nothing to the principal Action; and the 24th. which contains the Lamentation of the *Trojans*, and the ransom of *Hector's* Body, which have no connexion to the principal Action, that being compleat without it. Nay, it may further be objected, why a Poem that had no other design but to celebrate the Honour of the *Greeks*, should be closed with that Honour, which is done to *Hector's* Funeral Solemnities, which was the chiefest of their Enemies? Was it not a mistake in him, thus to forget the design he propos'd?

Amphora capis
Institui, currente rotâ currens exit? Horat. Art. Poet.

Again, He is sometimes accus'd for want of Variety and Surprize: Thus in numbring the *Grecian* Fleet in the 2d. *Iliad*, all the Squadrons are for the most part terminat'd in one Verse: — *Μαχάρα νῆες ἴμετο*. And all the Banquets of the *Iliad* are serv'd up in the same fashion, without any variety. Nay, *Ulysses* being known by his Wife *Penelope*, in 23d. of the *Odyssey*, though so fit a Subject to set all the Subtleties of Art on work, has nothing in it

it but flat and simple Surprizes, cold and heavy Astonishments, with very little of Delicacy. Last of all, Some would likewise make *Homer* seem a *Plagiary*; *Aristotle* makes mention of a small *Iliad* (attributed by *Suidas* to one *Antimachus*) which was the abridgement of a greater, upon which, some conceive it possible that *Homer* might frame his Work: Besides, we read in *Athenæus* (lib. 3.) that one *Hegesias* had wrote in Verse before *Homer*, what had pass'd at the Siege of *Troy*. *Cicero* also makes mention of one *Callisthenes*, living in the time of *Alexander*, that had written upon the same Subject of *Troy*, who, although 'twas some Ages after *Homer*, 'tis to be conceiv'd, had and made use of some other Collections different from those of *Homer*. *Suidas* affirms, that one *Corinnus*, a Disciple of *Palamædes*, had also written an *Iliad* in Verse, about the time that *Troy* was taken: and that another Poet contemporary with *Homer*, named *Syagrus*, had likewise written upon the same Subject; but that all those Works were suppress'd by the Endeavours of *Homer*, by which means, his alone were transmitt'd to Posterity. Of this and the Premises, see *Suidas*, *Salliger*, *Spoudanus*, *Eustathius*, and *Didimus*, but more especially a little comparison between *Homer* and *Virgil*, written originally in French, and extremely in favour of *Virgil*. Others there have been, that reprehend some few things in *Homer*: *Rapin* confesses, he is not altogether so scrupulous and regular in his Contrivances, as *Virgil* is; his Machines are less just; and all the Measures he takes to save the probability, are less exact. In short, *Homer* has more Fancy, *Virgil* more Discretion and Judgement; so that if I should choose rather to have been *Homer* than *Virgil*, I should also much rather wish, that I had written the *Aeneid*, than the *Iliad* and *Odyssey*, for which, I have the Approbation of *Propertius* to justify me:

Cedite Romani scriptores, cedite Græci,
Nescio quid majus nascitur *Aeneidæ*.

Hakvil objects against the ridiculous Fable of the Pigmies, and their manner of fighting with the Cranes in *Homer*. *Stalliger* (who is no Friend to *Homer*) objects against the long Narrations, which *Homer* makes his Heroes speak in the heat of Fury and Babel, as neither natural nor probable. *Philostatus* objects against his Pourtraicts. *Longinus* cannot endure the Wounds, Tears, Adulteries, Hatred, and other Weaknesses, to which he makes the Gods obnoxious, contrary to their Character: I cannot, saith *Longinus*, but think, that at the Siege of *Troy*, he endeavour'd to make his men Gods, and his Gods men. *Longinus* also writes, that the *Odyssey*, which is as it were an Epilogue to the *Iliad*, was written long after the *Iliad*, when the Poet's Fancy being drain'd, the Poem (*viz.* the *Odyssey*) became flat and thoughtless, consisting of tedious Speeches and Relations, the symptoms of a decayed Fancy: In his *Iliad* his Discourses are like the Beams of the Sun at mid-day, short but vigorous; in his *Odyssey* like the Sun a setting, when her shadow is long, and vigor small. Yet notwithstanding all this, I look (saith *Longinus*) upon the faults in *Homer*, as small insignificant mistakes, which (his thoughts being intent on great things) were, carelessly let slip; and that if all the faults which are in *Homer*, *Demosthenes*, *Plato*, and those other famous Writers, were summ'd up, they would not amount to the thousandth part of the good things they have said. It is not (saith *Casaubon* in *Embeus*, ch. 3.) so much want of Wit and Capacity, that maketh so few in these days admire the Wisdom of *Homer*, as our present Ignorance of former Times: An old Hat, Ruff, or Fardingal, will make any one now seem ridiculous; no wonder therefore if so ancient a Poet as *Homer*, seem contemptible in the eyes of many of our young Masters, who are better read in the Fashions of the Times, the modish Cravat and Perriwig, than in ancient Books.

[5] Where he describeth the making of *Achilles's* Arms: This is in the 18th *Iliad*.

CHAP. XI.

Apollonius is brought to the King of the Indians: A Description of the Houses of the City, and of the Temple, whose every Pavement was adorned with Pearls: What Conference passed between Apollonius and King Phraotes: The King's Modesty, Temperance, and Skill in the Greek Tongue.

WHilst he is thus busied in Discourse, certain Messengers come from the King, bringing an Interpreter with them, and tell them, that the King had invited Apollonius to be his Guest for the [1] space of three days, in as much as Strangers might not longer abide in that City: wherefore they conducted Apollonius to the Palace. With what Walls the City was encompass'd, we have before declared. They say, it was evenly and regularly divided into Streets, after the Attick fashion. And that it was built of such Houses, as if a man look on the outside of them, seem to be of but one Story; whereas if you enter into them, you will find as many Rooms under ground as above. They likewise report, that they saw the Temple of the Sun, wherein the Image of Ajax carv'd in Ivory was erected, the Statue of Alexander in Gold, and others of Porus in black Brass. The Walls of the [2] Temple are built of a red Stone, wherewith Gold being artificially mingled, seemeth to dart out Rays. The Pavement was inlaid with Pearls, in a kind of Checquer-work, which was much used in the Temples of the Barbarians. But they say, that in the King's Palace they found no sumptuousness of Building, nor [3] Guards, nor Halbardiers; but as in the Houses of the best Citizens, a few Domesticks, and such as desired to discourse with the King, being in number but three or four at most. With which Shew they were far more delighted, than with that pompous one at the Court of Babylon; and much more when they were entred in: for the Lodgings, Galleries, and whole Court was under discipline, which was a sufficient argument to Apollonius, that the Indian King was addicted to Philosophy. Wherefore speaking by the Interpreter he said, I am glad (O King) to see that you study Philosophy. But I (said the King) am much gladder that you have such an opinion of me. Then answer'd Apollonius, saying, Are these things appointed and enjoy'd by your Laws, or have you your self reduced your Kingdom to this good order? The King replied, Though our Laws be modest, yet I use greater modesty than our Laws enjoy, and possess more than other men, yet need very little, esteeming the greatest part of my Wealth to belong unto my [4] Friends. Happy are you, said Apollonius, who enjoy such a Treasure, preferring your Friends, from whom so many Benefits accrue to you, before Silver and Gold. Nay, said the King, I impart my Riches to my very Enemies: for I assuage and subdue with [5] Money, the Barbarians that sometimes infested my Kingdom, making Incursions into my Confiner, in so much that I now use them as Guards to defend my Kingdom, for they do not only abstain themselves from invading me, but also hinder other neighbouring Barbarians (who are very dangerous) from molesting me. When Apollonius asked, Whether Porus was used to give Presents to them, the King answered, Porus was a lover of War, but I of Peace. With these Speeches he so ravish'd Apollonius, that when on a time he rebuked one Euphrates for not studying Philosophy, he said, Let us reverence the Indian

Indian Phraotes; for that was the King's Name. A certain Nobleman, for the many and great Favours he had receiv'd from the King, desired to set a golden Mitre adorn'd with several Jewels on his Head; the King made answer, Though I were one of those who are taken with such things, yet would I not admit them now, but in the presence of Apollonius throw them from my Head. Yet for as much as I have never heretofore used such Ornaments, how should I now assume them, as not knowing my Guest, and forgetting my self? When Apollonius also demanded of him, What kind of Diet he used, his answer was, I drink only so much Wine, as I sacrifice to the Sun; and for the Quarry which I take in Hunting, others eat it, the exercise it self being enough for me; my Diet is Herbs, with the tops and fruit of Dates, and whatsoever things the River makes my Garden bring forth. I have also many Dishes from these Trees, which with my own hands I dress. At these words Apollonius was overjoy'd, often turning his Eyes towards Damis. Afterwards, when they had discoursed sufficiently concerning his Journey to the Brackmans, the King commanded the Guide that came from Babylon to be entertain'd as his Guest, in such a manner as he was used to receive those that came from thence; but the Guide who was sent by the Governour, was dismissed, having receiv'd Provision for his Journey. Then the King himself taking Apollonius by the hand, and commanding the Interpreter to depart, asked him, whether he would admit him into his company at Meals? Apollonius being amazed heret, and asking the King, why he did not speak to him thus in the beginning, the King replied, It was that I might not seem over-bold, as not knowing my self, nor that it had pleas'd Fortune to make me a Barbarian. But now being overcome by you, in as much as I perceive you to take delight in me, I could not any longer conceal my self; and how full I am of the Greek Tongue, I will manifest to you in many things. But why (said Apollonius) did not you invite me to a Feast, but had rather be invited by me? Because (said the King) I judge you to be the better man; for Wisdom is a more royal thing than all others. Thus having spoken, he led Apollonius and the rest of his company to the Bath, wherein he himself was used to wash. The place was an Orchard about the length of a Furlong, in the midst whereof was a Fountain digg'd, that received into it self certain Springs of cool and potable Water. On either side were places to run in, where the King was used to exercise himself with the Lance and Discus [6] after the Greek fashion, for his Body was strong, having used such Exercises, and being but 27 years of age. Now when he thought he had exercised himself enough on Land, he was used to leap into the Water, and there exercise himself in Swimming.

Illustrations on Chap. 11.

[1] **T**O be his Guest for the space of three days: This Custom was, I conceive, practis'd amongst them, ever after Alexander's Conquest over them, and that for no other Reason, but to prevent Strangers from being made acquainted either with their Strength or Riches. Notwithstanding other Countries have used the like Caution upon other Inducements; as the Japonese, who denied any admission to the Christians for their Religion sake; and the Turks, who suffer not any but Mahometans to approach within such a distance of Mecca; also the Chinese, who permit not any Trade with the Portuguese, nor at this day with the English, by reason of our Alliance with Portugal. Nevertheless, be it upon what Motive it will, any such Custom is an insupportable impediment to any City's Wealth or Power; as on the contrary, nothing can be more advantageous to a Kingdom, and would be so to this of ours, as to make it a free Port, rendering his Majesty a full compensation for the loss of his Customs some other way. Nay, had his Majesty no other recompence made him for the

expiation of that branch of his Revenue, (which however would be very hard and unreasonable) yet am I well assured, that what he lost in the Penny one way, he would gain in the Pound another, and soon find the benefit of a free Trade far to exceed that of a Custom-house, with the chargeable Attendants belonging thereunto. Where there is no Commerce, there can be no Wealth, nor increase of People; therefore the *Lacedaemonians* never arrived to any manner of Greatness; nor could they with all their valour and military Discipline, have kept their State so long as they did, but for two Reasons, which seldom meet together: One was, that they using none but Iron money, were so poor, as gave no temptation to an Invader, who would in that case be like one that should set upon a Ship of *Algiers*, be sure to get nothing but blows: The other was, that in those days all *Greece* was divided into petty Republicks, whose mutual Jealousies made them assist one another against any others growing Greatness; for States are so rapacious, and Princes so ambitious, as there is no protection against them, but either Poverty or Power.

[2] *The Walls of the Temple, &c.* *Templum* anciently signified only that space or portion of the Heavens, which the *Angus* design'd or marked out with his *Litus*; after which, it was used to signify those Buildings we call Churches. *Clement Alexandrinus* is of opinion, that the first Original of their Temples was the erecting of an Edifice to the Honour of the deities. Concerning the vastness of some of them, that place is very remarkable of *Plato's Critias*, who sets down *Neptune's* Temple to be a Furlong in length, and three Acres broad, with the height proportionable. The outward parts towards the top of the Buildings were adorn'd with massie Silver, and the Studs or Spokes themselves with Gold. The Roofs within were made of Ivory, Gold, Silver, and (Aurichalcum, or mixt Metall, like) Copper. As for the Walls, Columns, and Pavements, they were inlaid also with Copper, and in some parts engraved. Besides this there were many other Temples of great renown in the World: such as the most famous Temple of *Jerusalem* built by *Solomon*, whose Riches were incalculable, and whereof no man vers'd in History can be ignorant: *Josephus* (Lib. 5. ch. 24.) saith, that it had several golden Pinnacles or Studs, which were therefore made so sharp in the point, that no Bird could rest his foot thereon to defile it. Whereupon a learned Author among the *Papists* makes this Objection, how our Saviour could stand upon them, or St. *James* be precipitated from them, unless there were some place behind the said Pinnacles whereon they might stand, which is not yet mentioned by any Author. Another famous Temple was that of *Jupiter Capitolinus* at *Rome*, the Beauty and Riches whereof was so great, that one writing of it says, that the Sun never shined on the like: This did far exceed those Temples mention'd by *Ovid*, when he says,

*Templa manent bodie vestis innixa columnis,
Perq; quater denos iur in alta gradus.*

The ascent of this Temple being an hundred steps. There was likewise another at *Delphos* whither all the Kings of the Earth sent gifts of the most precious things they had: witness *Cresus* King of *Lydia*. That also of *Jupiter Ammon*, whose situation in the Deserts, did not in the least impede the excellency of its composure in Marbles, and other precious Stuffs, with a contribution of all the Princes and People, which sent thither for the maintenance of it; and likewise that of *Diana* at *Ephesus*, which all Authors have reckon'd among the seven Wonders of the World; together with many others, very much renown'd for Antiquity: But never any Temple yet equalized that which *Philostatus* here represents, which makes me a little uncertain of the truth of this Discourse; for we do not find this Temple to be so highly reputed any where but in *Philostatus*: whereas if it were so excellent as 'tis here mention'd to be, methinks it merited some little place of Remark in the Writings of those ingenious men, whose ambition was only to take notice of and observe all the Rarities of the Universe: this being not less worthy of record, than the Sepulchre of *Simandus* in *Egypt*, concerning which they have treated so at large.

[3] *In the King's Palace they found no Guards nor Halberdiers.* This is almost as great an Error as a Prince can possibly commit: Not that these Guards are able to protect him against a Rebellion at home, or Invasion from abroad, but that such a splendid Equipage about him dazzles the Peoples eyes, as if he were something more than man, and so preserves him from contempt; which certainly is one of the most dangerous Characters a Prince can lie under: for all other kind of Infamy may by way of terror, give an ill Prince not only obedience,

dience, but some measure of safety, whereas being grown contemptible, men will not only slight his Commands, but in time make bold to assault him: Thus when the *Senones* Gall had taken *Rome*, the common Soldiers entering the Senate, found the Senators sitting with much gravity adorn'd in their Robes; whereas they stood in a great antient ready to adore them, till a Soldier stroking one of their long white Beards, the Senator up with his Cane, and broke the Soldier's head: Whereupon finding them to be but men, and subject to Passion like other Mortals, they presently made bold to put them all to the Sword. Now as Contempt more than any other thing exposes a Prince to be disobey'd, and trampled on by their Subjects; so will a high veneration for him, make men obey him awfully, fight for him confidently, and every way support and secure his Throne: Wherefore it is observable, how at this day all wise Princes are careful to preserve a solemn Deference to their persons in publick, appearing but seldom abroad, and then not without Royal Robes, stately Guards, and other magnificent Equipage; *ad populum phaleris*: for certainly, did they frequently converse amongst us, and render themselves cheap in the eyes of their people, the Commonalty would soon grow fawcy, and then dangerous; for that overmuch familiarity breeds contempt. Nevertheless, as a decent Retinue or Guard *du Corps* is necessary, so on the other side is a standing Army no less dangerous as well to the Prince as People, whereof we see divers Examples in the *Pamirs* of *Turky*, and *Prætorian* Bands of *Rome*. How often have they pluckt down one Prince to set up another? What havoc did they make in the old *Roman* Empire, in so much that the Emperors themselves seem'd to have held their Diadems by no stronger Title, than their Armies good will and pleasure: being not half so arbitrary over their People, as their Militia is over them. In effect, the General of the Army is the only King, and the person that above all others I should most fear to offend, did I live in such a Government.

[4] *Esteeming the greatest Part of my Wealth to be lying among my Friends.* This opinion of communicating ones Wealth with ones Friends, if it be not restrain'd with due prudence and moderation, makes a man to be like a Tree, with a great many young Suckers growing out of its Roots, which if they be long faster'd, will draw away that Juice which should maintain the Tree; and make it decay, so that instead of a fair Tree, there will remain only a few Shrubs. Wherefore the natural conduct of our Life seems most properly to be taken, from observing the ways of Nature in all her Works: why (we see) has framed every particular man like a little World separate from others, and compleat in himself: he lives not by the meat which others eat; but by that which he himself eateth; he sees not with others idle eyes, but with his own; and in effect, every man is charged with the care of himself; which if he either through softness of mind, or other impertinent diversions, neglects, he is a Traitor to himself, and sins against Nature: Nor is the punishment of this defect to the next Life; but always most severely punish'd in this both with poverty and scorn: I say, even from those who have been cherish'd by his bounty.

Prodigus & Stultus domus sua servit & odit.

Hæc seges ingratis talis, & servit omnibus amicis. Hor. Lib. 1. Ep. 7.

Who betrays you in your Bed? your Friend? for your Enemy is not suffer'd to come to your House: Who betrays you in your Estate? your Friend? for your Enemy is not made your Trustee: And who betrays you in your Reputation, but your Friend? for your Enemy is not believ'd against you. What greater Lying, Treachery, Backbiting, and Diffamation, is there seen under Heaven, than in some private Families betwixt Brothers and Sisters, to supplant one another in the affections of the good old wealthy Parents? What obsequious bribing and caressing the favourite Servant, only to win him to their Party, and make him whisper their Lyes into his old Master's or Lady's Ears, to the disadvantage of the other Children? Therefore (saith *Osborn*) let not the Titles of Conflagrancy betray you into a prejudicial Trust; no blood being apter to raise a Fever, or cause a Consumption sooner in your Estate, than that which is near'd your own. Likewise, how often have we Examples of the Infidelity of Servants towards their Masters, as well as Favourites towards their Princes? Thus did *Perennis* conspire against *Commodus*, *Britus* against *Cæsar*, *Philonurus* against *Severus*, and *Setonius* against *Tiberius*: neither is hardly any private Gentleman's Family without its *Seianus*, as well for Perfidiousness, as Power. The nature of Friendship is well decipher'd in *Aesop's* Fable of the Lark and her young ones, who hearing

that there be any Masters of such things amongst the Indians. *U* hereat the King smiling, answer'd, Our Ancestors asked all them that came in Ships to these Parts whether they were Pirates, so common did they think this Vice, though so mischievous: But you Greeks seem to me to ask them that come to you whether they be Philosophers, as if you thought that this which is the divinest of all things among men, may without distinction be found equally in all men, and I know that this is with you the same thing as Piracy. For they say that there is no man to be met with like to you; but the most of you having spoiled others of their Philosophy, do as it were cloathe themselves with a garment that doth not fit them, and walk haughtily in others Robes: Also as Pirates who know themselves lyable to Justice live very luxuriously, so in like manner your [3] Philosophical Pirates are found to give themselves up to Gluttony, Venerie, and fine Cloaths. Now I suppose your Laws to be the cause of this evil; for if any man coyns false money he is put to death; or if any man defraud an Orphan, or commit any the like crime; But there is no Law that I can hear of, to restrain the counterfeiters or corrupters of Philosophy, neither is any Ruler appointed over these. Whereas amongst us there are very few that additt themselves to Philosophy, and they are try'd in this manner: The young Candidate being 13 years old, (for this I suppose is ripeness of age with you) must come unto those Men near the River Hyphasis, for whose sakes you undertook your Journey into these parts; Before them he must openly profess that he will additt himself to the study of Philosophy, and they have power to prohibit him if he come not pure. And pure I call him; first, in reference to his Father and Mother, if no reproach appear concerning them; and then to their Ancestors to the third Generation, and upwards; whether any one of them were an Injurious Person, or Incontinent, or an unjust exacter of Gain: When no blemish, or mark of Infamy is found upon them, then a diligent inspection is to be made into the Young Man himself; and he is to be tryed, first, whether he be of a good Memory, and naturally Modest, not jaining himself so to be. Next, whether he be a Drunkard, Glutton, Boaster, lover of Laughter, Railer, or Head-strong; and whether he be Obedient to his Father, Mother, and Teachers; or whether he abuse his good Feature. And of what Parents every one is born, and who were their Progenitors, is attested by sufficient Witnesses, and Writings, which are upon Publick Record. For when any one of the Indians dyeth, then cometh a certain Magistrate (herennto by the Laws appointed) to the door of the Deceased, to set down in writing how he liv'd: If any one of which Magistrates is taken telling a Lie, or erring through the Lie of another, by the Laws his Punishment is, that he shall never after bear any Office, as having depraved the Life of a Man. They that are appointed to examine the Youths, collect many things from their Aspects; For the Eyes discover much of Mens Disposition; and much lyeth in the Eye-brows and Visages, whereby Wise Men, and skilful Naturalists behold their Minds and Tempers as Images in a Glass. For in as much as Philosophy is in high Honour amongst the Indians, it is fit that they should be thorowly tryed, who additt themselves to the study thereof: In what manner therefore Young Men are examined, before they are assign'd to their Masters, hath been sufficiently declared.

Illustrations on Chap. 12.

[1] *The fashion of their Feasting, &c.* This Description of the Indian Feasts, is so full of barbarous and foolish Customs, as deserves neither imitation nor praise. Neither is it a pattern of the ancient Feasts, which were so various both for Times and Countries, that

that no one History can describe them: but generally full of Luxury and Excess; and for the most part, not without some Superstition, which Parasites to render themselves welcome did expound to be ingenious. But this passage of the Boy and the Arrow, was so foolish and dangerous, as might well spoil all their mirth; only their admirable skill in Shooting (especially where the Bow was a military Weapon) deserv'd highly to be encourag'd: In like manner that exquisite dexterity in Slinging mention'd in the Old Testament, deserves great applause, since thereby little David slew the mighty Goliath, which in effect gave the Israelites victory over the Philistine Army: and by the same skill the Balaeus were of great use in the Roman Militia: Thus at this day in most Cities of the Venetian State, on every Holiday there are Tryals of Skill, both of small and great Artillery; the charge of Powder, with reward to the Victors, being allow'd out of the publick Treasury and would be a custom worthy of imitation in other Countreys. The number of Guests at this Feast *Philopratum* tells us were at most but five; in like manner at the Roman Feasts they seldom exceeded nine: whence *Gellius* (*Noct. Att. lib. 13. ch. 13.*) saith, that the number of the Guests should begin with the *Graces*, and end with the *Muses*, that is, they must not be fewer than three, nor more than nine. This also hath been the reason of that Adage, *Septem Convivium, novem Convitium faciunt*. *Heliogabalus* seemeth to have been deluged with the number eight, whence he invited to supper *otto Calvos*, *otto Lascos*, *otto Pedagogos*, *otto Sutores*, *otto Rancos*, *otto insigniter Nigros*, *otto insigniter Longos*, *otto Præpingues*, & *otto insigniter Nastos*, *delectans illo Græco Proverbio æquivalens*. Of this see more in *Sinclair de Conviv. Rustic. Rom. Antiq. Athenæi Deipnosoph. Alexand. ab Alexand. &c.*

[A] And the Philosophy that you have, &c. *Apollonius* being himself by Profession a Philosopher, seems much to glorifie the King for his study of Philosophy: Thus every man is apt to magnifie in others those qualities, wherein himself is reputed eminent. But if we consider things aright, we shall find Philosophy to be a silly study for a Prince; whose chief or indeed only virtue should be to govern his People wisely, and not vain-gloriously, so as they may flourish in peace and plenty, free from doing injury among themselves, and receiving injury from abroad; whereof, the one is perform'd by true Justice; the other by a well ordering their Forces at Sea or Land, according as the situation of his Countrey most properly requires. To do this, he need not trouble his head with *Plato* or *Aristotle*, but rather observe the several Humours of his own People, and Interests of his Neighbours: so that he become a great Master in that Art which our wise King *James* was us'd to call King-Craft:

*In regere imperia populos Romane meminit,
He tibi erunt artes.*

And as for Philosophy, if it signifie any thing, (which the uncertainty and contradictions found therein make men doubt) it is fitter to be assign'd for a diversion to private persons, who having little to busie their heads about, might otherwise contrive milchievous devices, if they were not entertain'd in such harmless speculations; which are as necessary a recreation for the Men, as Books of Devotion and Needles for the Women: for which reason, the setting up Universities is not amiss; although amongst us, who are Islanders, the art of Navigation were more worth than all the seven Liberal Sciences. Nevertheless, some of the wisest Politicians have thought it the Interest of Princes to discourage and stifle all kinds of Literature whatever, as desiring to keep their Subjects in a tame, unthinking Ignorance; and perhaps upon this account it was, that *Ninus* burnt those 14 Pillars, whereon *Zoroaster* had engraven the seven Liberal Sciences. Now whether this act of his deserved commendation or no, may be disputed; the noblest and most plausible opinion runs high for Learning; and in most flourishing Kingdoms and Commonwealths there are publick Schools and Universities endow'd to propagate it: Also if we look into Examples, *Alexander* the Great, *Julius Cæsar*, *Marcus Antoninus*, and many other famous Princes were persons of a very learned education; as likewise many great Generals. I'll name only one who may stand for many, and that is *Xenophon*. Yet on the other side if we depend upon Examples, there are upon record a far greater number of Princes and Worthies, who neither had Learning themselves nor promoted it in others; to instance only in two: One the greatest that ever was upon Earth, (I mean as appears by any History not fabulous) is *Tamerlain*; the other the craftiest doublet that ever the World knew, was *Machomet*; neither of these did so much as seem to regard it, and yet were no ways rude or weak in the management of their affairs.

Nay *Mahomet's* Institutions are totally averse to all vain Philosophy, and Liberal Sciences whatever; and not only so, but to explain what kind of Life he best approv'd of, he enjoys every man (not excepting the Emperour himself) to learn some handicraft Trade. And ever since, the Turk finding Learning and Printing to be the chief Fomenters of Division in Christendom, hath hitherto kept them out of his Territories; neither were the *Mahometan* Princes ever found to have been outwitted by us of Christendom, who think our selves so much more learned and knowing. The vanity of our knowledge is in nothing more evident than this, *viz.* that our Students can suffer ten Errors than kill one: moreover, learned Men do most commonly resemble wanton Boys, who rather than be unemployed, will do mischief. Sedition or Idleness are the chief results from our multitude of Grammar Schools, whither (as Mr. *Osborn* well observes) all come that are but able to bring a Bag and a Bottle; no unfit Emblem of the future poverty of their Trade: wherein like a Lottery, ten take their chance of Beggary, for one that meets with a Prize. *Licinius* (though no considerable Author, yet an Emperour of *Rome*) would often say, that Learning was the very Pest of all Commonwealths; and among the *Goths* there were severe Laws against it. Nay in the very wisest and best govern'd Times of the *Roman* State, as also under most of the Emperours, Philosophers were banish'd *Rome*, as corrupters of good manners, and diverters of youth from spending their time in things of more advantage both to the publick and themselves. As for the publick, those who get their Living by some particular Art, that is for the most part useful to his Country; than he that only knows what is *Latin*, *Greek*, or *Hebrew* for a Plow or a Cart: or if in such an Employ he advantages not others, yet each man who thereby maintains himself, doth in so doing increase the number of people without wrong to any; but he who spends his days in Contemplations, which produce no useful or real effects, neither assists the publick nor himself, and if he have no paternal Inheritance to support him, must either starve, beg or steal: nor could any moderate Estate suffice to maintain that idle Humour, wherewith Philosophers are possess'd, who speculate into all things, but their own most necessary Concerns, and understand every thing better than their own Estates. The most prudent *Scipio* have sufficiently invalidated those mens Opinions, who spend their time, *Deliriis viciis meditantur somnia vana*; or who with *Brutus*, after they have all their Life-time studied the praises of Vertue, (till thereby with a bookish false Idea thereof they have destroy'd their Country and themselves) are forced at last when 'tis too late with him to cry out,

Te colui virtus ut rem, est tu nomen inani et:
Vertue as real, Iador'd thy Fame,
But now I find I bow art an empty Name!

Think therefore if such men had not better have been Shoemakers, Taylors, or the like; wherefore in this point the Institution of our Universities is exceedingly to be commended, where such as have but little means of their own to trust to, are maintain'd to learn some Profession beneficial to themselves and the publick, as Divinity, Physick, or Civil-Law. However, those whose Fortunes are able to subsist without a Vocation, need not enthrall their Genius, but indulge it in any Philology, what they most affect: And for such, if they read History curiously, it may make them discourse well; but if they study it considerably, it tends much to instruct them in the Humours and Interests of men, thereby teaching them the true Art of managing their Lives and Affairs: when although few Examples square in all particulars, yet (as a skilful Taylor) though he never titide a Suit for one of your size, can after taking measure of you, fit you by his old skill. Lastly, As for Philosophy, hear what *Cicero* speaks of its Professions, *Nisi tam absurdi dici possent, quod non dicatur ab aliquo Philosophorum.* We are made to live in the World, and not to trouble our selves about any thing that conduces not to our subsistence: *Quod super nos, nihil ad nos*; and he that throws away his time upon Speculations in Natural Philosophy, does by the Pleasures of Life, as one did by his Entertainments at a Feast: who being seated at Table, and a Knife lying before him, this Philosophical Ghost took it up, and began to consider the Origine of it, whereof it was form'd; First, he made a speculation into the Handie, which led him to the nature of Ivory; that to the Elephant's Tooth; and from thence to the nature of Elephants. In the next place he undertook the Blade, which led him to the nature of Iron, and

and that to the nature of Mines, when after a long consideration thereof, he at length reduces his Reasoning either to Ignorance or Uncertainty, and then bethinks himself of eating, when he finds the Cloth taken away, his Companions to have dined, and his own Dinner lost. Which Character (as I conceive) of a Natural Philosopher.

Quod est ante pedes, nemo scilicet: Celi forumque plagas. *Cicero* divin. lib. 2.

Last of all, to shew how much disadvantage and danger a State receives by an over-great esteem of Learning, no Age ever gave such a remarkable Example as this wherein we now live, I mean that of *China*: That great and rich Empire was totally govern'd by learned persons, none being admitted to any considerable Office or Magistracy, but such as after a most strict examination of their Learning were made Graduates in their publick Schools of Philosophy; this learned Nation about some five and thirty years ago was invaded by the most illiterate rude *Tartars*, and by them overrun and subdued. Thus were the *Greeks* overcome by the less learned *Romans*, and the *Roman* Empire when flourishing in all Arts and Sciences, was destroy'd by the ignorant *Goths* and *Vandals*; which shews, that to maintain an Empire, a Sword is a better Instrument than a Pen. If this great Example of *China* were not sufficient to shew how mischievous a thing too much Bookishness is in a People, mark it more particularly when it possesses the things of *Princes* or other great Commanders themselves: The *Greek* and *Asiatick* Principalities afford very many Examples, where (except only *Zenophon* and two or three more) scarce any of them govern'd with ordinary commendation; but either weakly like Pedants, or at best with scandalous Avarice, and very often extremely cruel, but usually point blank contrary to their profess'd Doctrines, like *Seneca* in his vehement Invektives against Riches, when he himself was of any under the degree of a King held to be the richest man of that Age. Finally, In all Professions it is by experience found, that the Theory and Practice are two distinct Faculties, with little real influence one upon another: Thus many have proceeded Doctors of Musick, who could scarcely discourse of Harmony, with the several Keys and Scales of Musick, but not play half so well as any common Country-Alchout-Ridler: so in most contemplative Sciences, *Discurrunt Scholæ, non Vita*. Nothing does more betray the Vanity of Philosophy, than the Insufficiency of man's Reason, which as *St. Paul* lays, is foolishness before God: for he that thinks he knows any thing, that man knoweth nothing; which made the wise *Socrates* confess, *Hoc scio me scire nihil*. I shall conclude this Discourse with so many lines as are to my purpose, out of a late ingenious Copy of Verses written upon this Subject, by a Person of Honour; which are these:

*Were I (who to my cost already am
One of those strange prodigious Creatures Man)
A spirit free to choose for my own share,
What ease of flesh and blood I pleas'd to wear,
I'd be a Dog, a Monkey, or a Bear;
Be any thing but that vain Animal,
Who is so proud of being rational;
The senses are too gross, and he's contriv'd
A sixth, to contradict the other five;
And before certain Instants will prefer
Reason, which fifty times for one does err;
Reason, an Ignis fatuus in the mind,
Which leaving light of Nature, sense, behind,
Pathless and dangerous wandering ways is takes
Through Errours, fenny Bogs, and thorny Broaks;
Whilst the misguided sallow climbs with pain
Mountains of Whimies, heap'd in his own Brain;
Tumbling from thoughts to thoughts falls headlong down
Into Doubts boundless Sea, where like to drown
Books bear him up a while, and make him try
To swim with Bladders of Philosophy.
In hope still to o'retake his' eluding light,
The vapour dances in his dazzled sight,
Till spent, it leaves him to eternal night.*

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Then old age and experience hand in hand
Lead him to death, and make him understand,
After a Search so painful and so long,
That all his Life he has been in the wrong,
Huddled in dirt the Reasoning Enginiers,
Who was so proud, and thought himself so wise,
Pride drew him in, (as Cheats do Bubbles catch)
And made him venture to be made a wretch.
His wisdom did his happiness destroy,
Aiming to know that World he should enjoy.
This supernatural gift that makes a misse
Think he's the Image of the Infinite.
This busie puzzling stirrer up of doubt,
That frames deep myst'ries and then finds them out:
Trifling with frantick Crowds of thinking Fools
Those Reverend Bedlams, Colleges, and Schools;
Born on whose wings each heavy Sat can pierce
The flaming Limits of the Universe;
So cheating Oymenets make an old Wit chide fly,
And bear a crippled Carcase through the Sky,
'Tis the exalted power whose business lies,
In Nonsense and Impossibilities.
This made a whimsicall Philosopher
Before the spacious World his Tub prefer.
And we have modern cloyer'd Coxcombs, who
Retire to think, 'cause they have nought to do.
But thoughts were given for Actions government,
Where Action ceases, thought's impertinent.
Our Sphere of Action is Life's happiness,
And he who thinks beyond, thinks like an Ass. Satyr against Man.

[3] Philosophical Pirates give themselves to Gluttony, Venery, &c. It was ever the Reproach of the ancient Philosophers, that their Lives were no way correspondent to their Doctrines, and that *Probitas laudatur & alget*. Their long Robes, great Beards, and affected Gravity, were so notoriously defamed by their Avarice and dishonest Lives, as made them often banish'd from several States, and at last quite ruined the profession. In those Times the Heathen Religions did little meddle with Morals, but especially with the Rites and Ceremonies of divine Adoration, leaving the moral part of humane Conversation to be managed by moral Philosophers, who with their loud prayles of Vertue gull'd the World for many Ages; till after notorious and universal experience of their lewd Lives and gross Hypocritie, it was found that such talkative Vertue was but a Chimæra, or *Nomen inane*. Lucian in his Dialogue concerning the Manners of Philosophers brings in *Menippus* speaking thus of them: Because I was (saith he) uncertain what course of Life to hold, I thought good to go to the Philosophers and take their advice, that they might direct me herein, not considering, that as the Proverb saith, I cast myself out of the frying-pan into the fire; for I found amongst them all things more uncertain than amongst any sort of men, in so much that the Life of the veriest Idiot, seem'd unto me more happy than theirs. For when I beheld their Lives, I perceived they were clean contrary to their own precepts, and doctrines: those who taught that Money and Riches were to be contemn'd, did gape after nothing more than Gain, lending to usury, trafficking for hire, and doing all for money; those who in words seem'd most to commend glory, refer'd all the whole course of their Lives thereto; and finally, those that openly shoke most against voluptuousness and pleasure, secretly sought and embraced nothing else. Thus far Lucian. But to justify this by Example, let us reflect upon some few of the most eminent amongst them. What can be more absurd than the Laws of *Plato*; wherein (following the Doctrines of his Masters *Socrates* and *Pythagoras*) he not only tolerates but enjoys community of Women, and a promiscuous generation, also that young Men and Women should be stark naked when they perform'd their Exercises at the Gymnasian Games? Likewise what (shall we say of *Aristotle*,

Plato's

Plato's Scholary, whom divers that lived in the same Age did testifie to be a most wicked man? *Cephalodorus* the Disciple of *Socrates* charg'd him with Delicacy, Intemperance, and Gluttony; *Lisias* the *Pythagorean* said he was so covetous, that he us'd to fill the Oyl wherein he bathed himself; *Demochares* objected against him, that he betray'd his own Country *Sagaria* to the *Macedonians*; and finally, one of his Followers, who undertook to defend him against others, confesseth, that two things commonly reported of him were probable, that is to say, that he was ungrateful to his Master *Plato*, and that he secretly debauch'd the adopted Daughter of his Friend *Hermias* the Eunuch and married her, of which Eunuch he had been allo before so much enamour'd, that *Embulides* saith, he made a kind of Marriage with him; and *Theocritus* of *Chio* wrote an Epigram of their brutish Love and Conversation. *Eusebius contra Philosophos*. Lastly, Let us examine the Laws of *Aristotle*, than some of which, nothing could be more barbarous: One was, that if a man had any lame or deform'd Child, he should cast it out like a Whelp, and expose it to perish: Another Law of his was, that if a man had above such a certain number of Children, (which number he would have determined according to every man's ability) that then his Wife should destroy the fruit in her Womb, when ever after the conceived; than which nothing could be more inhumane: Neither can I forbear to mention another Constitution of his, which was no less absurd or ridiculous; when prohibiting the use of lascivious Pictures for fear of corrupting the Youth, he nevertheless in the same Law excepteth the Images and Pictures of certain Gods, in whom (saith he) the custom alloweth *Lasciviousness*. Again, *Aristotle*, who hath written so exactly of all moral Vertue in his Book of *Ethics* or *de Moribus*, and was himself the Prince or Head of the *Peripatetick* Philosophers, was forced to fly privately out of *Athens*, for fear of being punish'd for his wicked Life: he most ungratefully (as some say) poison'd his best Benefactor *Alexander* the Great, who had resorted to him his Country, and trusted him with his Life; he deny'd to the Soul any place of Joy after this Life: he collected the Writings of others, whose several other Copies having stiched, he publish'd them under his own Name; and last of all running mad out of an immoderate desire of Knowledge, he is said to be the Author of his own Death. And so much for *Aristotle*. See *Agrippa vanis scientis*. In the next place, Our great *Seneca*, whom notwithstanding *St. Jerom* would have inserted into the Catalogue of Saints, as little esteem'd it as others *Plato* or *Aristotle*; for I do not think any of the Heathens lived worse than he did, as we may find if we track him right: In the time of the Emperor *Claudius* we find he was banish'd for suspicion of Intimacy with *Julia* the Daughter of *Germanicus*; and if it be said, that this proceeded merely from the spite of *Messalina*, why then did she not cause him to be put to death, as well as she did the other, who was her Husband's Niece? But 'tis most certain, whatsoever his Life were, he had paginam *Lasciviam*, as 'my appear by what he hath written *de Speculorum usu*, l. 1. Nat. Qu. cap. 16. which (admitting it may in a Poet, yet) how it should be excused in a Philosopher, I know not: In his exile he wrote his Epistle de *Consolatione* to *Polybius*, *Claudius*'s Creature, and as honest a man as *Pallas* or *Mareffius*; wherein he extolls him and the Emperor to the skies, seeking a discharge of his exile by so forcible means, whereby he lost much of his Reputation. Upon *Claudius*'s Marriage with *Agrippina*, he was recall'd from Banishment by her means, and made *Prætor*, when, having no need of him, he forgets the Emperor, labouring all he can to deprecate him, and the hopeful *Britannicus*, also procured his Pupil *Nero* to be adopted Successor, and the Emperor's own Son to be disinherited: likewise against the Emperor (whom he so much prais'd when he had need of him) after his Death he writes a scurrilous Libel. In *Nero*'s Court, how ungratefully doth he behave himself towards *Agrippina*: who although she were a wicked Woman, yet she deserved well of him. Also towards *Nero* himself what a treacherous part did he play, in becoming an associate in *Tiberius*'s Conspiracy. Not must we here omit his vast Riches and Avarice. Moreover, he doth in *extremo actu* deserve, when he must needs persuade his excellent Lady *Pausilina* to die with him, which according to his opinion (for he believ'd not the Souls Immortality) could be no advantage to her. Last of all, The Philosopher *Theodoretus*, who was honour'd with the title of a God, deliver'd it as his opinion, that wife men would not stick to give their minds to Thieving, Adultery, or Sacrilege, when they found a seasonable opportunity; that none of these are evil by Nature; and that setting aside the vulgar opinion, there is no Reason but a Philosopher might go publicly to a Whore without Reproof. Many more Instances could I produce, to shew not only the ill precepts which were taught, but likewise

likewise the evil Lives which were led by many of the ancient Philosophers, whose practices have continually run counter to their Theory. Now from hence it is, that the wisest Governments grew to manage the Peoples Conscience rather by Religion than Philosophy, since the terrors of Hell and hopes of Paradise would more effectually reform mankind, than any Philosophical Notions : And whereas the Philosophers were so multiply'd into Sects, as St. Austin out of Varro reports them to have been almost 300, and in effect, each giving the other the Lye ; now Religion seem'd likely to be more agreeable to its own Doctrine, and more united in it self. Yet in after Ages, even that divided into so many Schisms, as made a kind of necessity of setting upon one supreme Judge, whose Dictates (right or wrong) should decide all Controversies about Religion, and regulate the manners of the Clergy ; this rais'd the Pope over the Christians, and Mufti over the Mahometans : Yet in both of these (so prone to flesh and blood to corruption) that many times the greatest Doctors are forced to bid men do as they teach, and not as they do ; which nevertheless is apt to discredit the very Doctrines themselves among vulgar people, who are more inclin'd to believe what they see, than what they hear. But to speak as a moral man, their pretended Religion and Philosophy consisted in this :

*Compositum Jus, fassq; Animi; Sanctissq; recessus
Mentis & incolum generosq; pectus honesto. Petr.*

CHAP. XIII.

The Narration of King Phraotes touching his Parents and himself ; namely, how his Father being in his youth cast out of his Kingdom, studied Philosophy amongst the wise men ; and how he himself being instructed by his Father in the Greek Tongue, was sent to the same wise men to be taught Philosophy ; but after the death of his Father was recall'd by his Father's Friends to the Kingdom.

AS for my self, this is the History of what hath befallen me. I am descended of a Grandfather who was a King, and of the same Name with me ; but my Father was a private man : for being left very young, two of his near kindred were according to the Laws of India made his Guardians, and managed the Government for him very tyrannically. Whereupon they appear'd grievous to the Subjects, and the Government was evil spoken of ; in so much that many of the Nobility conspiring together against them, did at the great Solemnity when they were sacrificing to the River Indus, set upon them, and kill them : when seizing on the Government, they shared it amongst themselves. Wherefore my Father's kinsmen being very solicitous of his Safety, when he was not yet 16 years old, sent him to the King that reigneth near the River Hyphalis ; which Kingdom is far greater than that which I possess, and the Countrey much more pleasant. When the King would have adopted him his Son, my Father refused it, saying, that he was unwilling to strive against Fortune, who had already deprived him of Rule. Wherefore he entreated the King to give leave that he might be brought up in Philosophy by the wise men of that Countrey, which would make him the better undergo his domestic evils. Now when the King was willing to restore him to his own Kingdom, my Father answer'd, If you perceive me to be a true and genuine Philosopher, you shall restore me ; if not, suffer me to continue as I am. When the King heard this, he himself went with him to the wise men, promising to bestow no small Benefits on them, if they used their utmost diligence in educating that Youth who was by nature

so generous. They discerning something more than ordinary in him, very freely assented to communicate their Wisdom to him, and readily instructed him, who was as fully intent upon Learning. After 7 years were expired, the King falling sick of a Disease which ended his Life, sendeth for my Father, and maketh him co-partner with his own Son in the Kingdom, giving him his Daughter (then marriageable) to Wife. But he, when he perceived the King's Son to be overcome by Flatterers, Drinking, and such like Vanities, as also to have a suspicious eye over him, said to him, Take your Estate to your self, and order it how you please ; for it is a ridiculous thing, that he who is not able to recover his own Kingdom, should boldly intrude into anothers : grant me only your Sister, for this alone of all your Estate will satisfy me. Wherefore taking his Wife, he withdrew into those Places that are near to the wise men, wherein he had 7 very pleasant Towns which the King gave to his Sister for her privy Parle. Now I being sprung from this Marriage, and my Father having instructed me in the Greek Learning, he brought me to the wise men sooner perhaps than was fitting, (for I was but 12 years old) however, they took me and bred me up as their own Child, for they shew far greater kindness to such as are skill'd in the Greek Tongue before they receive them, in as much as they are more capable of their Instructions. My Parents afterwards dying soon after one another, the wise men brought me to my Towns, that I might look to my own Affairs, as being now about 19 years of age. But my good Uncle hid by this time taken away the 7 Towns, so that he did not so much as leave me the Fields which my Father had purchased, saying, that they all belong'd to his Kingdom, and that it was a favour he suffer'd me to live. Wherefore having gather'd up a small stock from my Mothers freed men, I lived poorly, having but four Attendants. In this condition as I was reading the Tragedy called Heracles, there came a Messenger to me from this Place, bringing a Letter from a certain Friend of my Father's, who bade me pass over the River Hydraotes, and consult with him about recovering this Kingdom, for there were great hopes for me that I might easily attain it, if I were not wanting to my self. I thinking that some of the Gods had brought that Tragedy into my thoughts, follow'd the Presage. Now when I had cross'd the River, I heard that one of them who had usurped the Kingdom was dead, and that the other was besieg'd in his Palace. Wherefore complying with these things, I came with open mouth in all the Towns wheresoever I pass'd, crying out, that I was the Son of such a one, and that I came to possess my own Government. Whereupon they received me with very great joy, and thinking me to be very like my Grandfather, embriak'd me, and accompanied me with Swords and Bows in great numbers, which continually increas'd. Wherefore coming to the Gate of the City, those that were here receiv'd me so cheerfully, that they lighted Torches at the Altar of the Sun, wherewith came to the Gates, and conducted me thither, singing praises of my Father and Grandfather. As for that Drone within, they throw him over the Walls, notwithstanding I interceded for him, that they would not put him to such a death.

Illustrations on Chap. 13.

[1] **I** O strive against Fortune, &c. It is a very faint Opinion for any man, although Fortune hath given him one shew'd Blow, justly to despond ; as though in a great Design his second or third Attempt be say'd, yet the works of Destiny are kept secret from us till enlighten'd by time, as for ought we know, that success which is deny'd to our first, second, or third Attempt, may be reserv'd to a fourth ; nothing is more usually seen, than in the falling the Walls of strong Places, after one or two desperate repul-

ses, an obstinate perseverance carries them: and so in mens civil Undertakings, *perseverant dabitur*; for in persevering, many times strange and unthought of Accidents are found to come in, by means whereof the success is beyond what could have been imagined; for God does as well disappoint our Fears as our Hopes. Therefore in the old *Roman* way of such as slew themselves, if they did it out of scorn to endure any base disgrace, then it was set upon the score of Magnanimity; or if it was to ease them of some grievous pain, then it excused it self upon that Dictate of Nature, *Of Evils choose the least*; but if in case of adverse Fortune, and an over-hasty Despair, it was certainly then the effect of a pusillanimous Spirit, which had not courage enough to hold out till a better condition might appear.

[2] *The Tragedy of Heraclida*; this Tragedy was written by Euripides.

[3] *I would not be wanting to myself*, &c. The main Reason why there are so few gallant Exploits done among men, and how it comes to pass that they suffer such base Oppressions as they do, is for the most part because they are wanting to themselves; that is, they either see not the opportunities they have of helping themselves, or else they want the courage to undertake them: The Reason of the first is, not so much the daily diversion of their minds upon pleasures or other impertinencies, as a meer thoughtlessness and stupidity, wherein we pass most of our time in thinking seriously upon nothing. This perhaps is a great cause of public Quiet, in not observing those Emergencies which more vigilant and hot Heads would lay hold of for turbulent Attempts; and therefore in our Institutions is not censured: but *Mahomet* has by an express Edict prohibited it as a mortal sin; and I am of opinion, that his strict Injunction for such perpetual Meditation and Advertency, is one great cause of the daily growth and progress of his Church and Empire. Yet indeed were I a Prince, especially if I did not exactly govern as the Peoples good required, I should not much fancy my thinking Subjects, lest observing things too narrowly, their thoughts might not be to my advantage. The second way wherein men usually fail, is want of Courage. *Magnis constitutis obstat impenitus cupido*: If man were not a Creature as timid as he is crafty and malicious, how could one man or a few enslave a whole Nation? Yet most certainly it was the great wisdom of God to plant this fear of Death in the heart of man; without which, the poor would sile the rich, the People would disobey their Governors, and every superstitious Fool would to escape Purgatory, murder whomsoever his Confessor bid him. Now besides these two Deficiencies, men are wanting to themselves in many other Points, but above all in Industry; how many appear in the Streets half naked, and begging for a farthing, when others, as feeble as they, support themselves by Labour; and others who lye tortured with Discases, have usually fail'd themselves in point of Temperance, when rather than restrain their Gluttony or Drunkenness, they choose as the easier, to fall a praying:

*Possis opem nervis, corpusq; fidele senectâ
Eso age, sed patina grandes, Tinctaq; crassa
Annere bis superis veterem Jovemq; morantur.*

Thus in all kind of Afflictions that men endure, upon a severe scrutiny they shall find, that their endurance, or at least their long endurance, proceeds from their being wanting to themselves one way or other.

[4] *Receiv'd me with great joy*, &c. The Case in brief was thus: This King *Phraotes* his Father came young to the Crown, which being by some great men usurp'd from him, he not long after dying, they still detain'd it from his young Son *Phraotes*, who thereby was constrained to live poor in exile, till after that the Usurpers had with much oppression for some years exasperated the People: they then revolted from the Usurpers and sent for the right Heir *Phraotes*, and settled him in the Throne of his Ancestors. The People are so basely in love with their own ease and safety, as they many times suffer horrid Injuries to be done to their Prince, although he never offended them; but when any hope arises of Revenge, then they are apt enough to assist: Thus when our *Richard the III.* murder'd with his own hand King *Henry the VI.* and cauled the two young innocent Princes to be destroy'd, all was quiet, until the next Heir landed, although with but a handful of men; then People flockt in to him in such numbers, as soon enabled him to overthrow the Usurper; who although in his short Reign had very wisely enacted divers popular Laws, to win the Love of his People, yet all would not suffice; for he being observ'd to be bloudily revengeful and false, it was believ'd, if he was once settled, his good Laws would not have

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long prevail'd against his Tyranny: But if instead of those good Laws, he had begun with Violence and Oppression, then infallibly he had not been endured so long, nor found so many to assist him as he did. This plainly appear'd in the case of *Rebbobam*, who though he was the right lawful Heir, yet because he would not give any way to the Peoples *Petition*, ten parts of twelve fell from him, and God Almighty owned the thing to have been from him; not that God is the Author of Rebellion, but that by the Instinct of Nature which God has planted in all men, there is a desire to live comfortably; when if they perceive all hope of that to be taken from them, and no hopes in obedience, then what courses that despair will drive men into, may easily be foreseen by any who observe the proceedings of uncatechized Nature, which teaches more what men formerly have done, what they do, and what hereafter they will do, than what by the Rules of Duty they should do. When a People is oppress'd by a Prince, they should make use only of their *Preces* and *Lachrymæ*; however some are so mutinous as to fly to their Sword, and others so treacherous, as by opposing all *Petitions from the People*, they take away their *Preces*, and leave them only their *Lachrymæ*. Now this want of softning and easing the Government was the ruine of these Usurpers, and is the usual Rock upon which most Usurpers split; for their many Enemies and want of Title makes them keep a standing Army, which sooner or later brings inevitable Ruine to the Government: first by their Rapine they make the Prince odious; for all men hate the Master who sets his Dog upon them, more than they do the Dog himself; and then when he is odious to all men, he is totally at the Souldiers mercy: and if you observe, the usual Method of the old *Pretorian Bands*, was to knock their Emperor on the head, and set the Crown at sale to who will give most, the People all the while looking on with applause. And we who have seen the late Tragedy acted by our Usurpers on the Scene of England, do well know, that His Majesty's Restoration and the Usurper's Ruine was (next under God) brought to pass by their own Army under the Command of General *Monck*, who was since for his special Service created Duke of *Albemarle*.

CHAP. XIV.

Of the Oxhydracks, and their impregnable City; That they chase away their Enemies, not with Arms, but with Thunder and Lightning sent from Jupiter, which were heretofore made use of against Hercules and Bacchus; That the Egyptian Hercules came to Gades, not the Theban; A long Dispute whether the Drinkers of Wine or Water be the best Sleepers; Of Medicines provoking Sleep; And of the Prophet Amphiaraus.

A Pollonius hereunto replying, said, You have indeed assist the Return of the Heraclida, and the Gods are to be prais'd for their good will; that they concurr'd to the Voyage of a good man returning to his own. But I entreat you to tell me whether these are the wise men which were with Alexander, and being brought to him discours'd to him Philosophically concerning the Heavens? The King answer'd, They were the [1] Oxhydracks, which Nation liveth free, and is trained up to War; moreover they pretend to [2] wisdom, but know nothing that is good. The true wise men inhabit in the middle between Hyphasis and Ganges, into which Parts Alexander never came, nor that be afraid of them, but was (I suppose) prohibited by sacred Prejages. For if he had cross'd Hyphasis, and been able to seize on the Territories of that People, yet the Tower which they inhabit he could never have taken, though he brought with him ten thousand Achilles, and thirty thousand Ajaxes; for neither do they fight with those that come against them,

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them, but with prodigious Tempests and Thunderbolts chase away the Enemies, as being themselves accounted sacred and beloved by the Gods. Howbeit they relate, that the Egyptian Hercules and Bacchus, who march'd with their Armies through India, did both come against that People, and frame all manner of Engines, and attempt the Place; notwithstanding the Citizens seem'd to make no resistance, but to remain unmoved, till the Enemy came close to the Tower, and then [3] fiery Tempests beat them back, with Thundrings descending and falling upon their Armies. At which time Hercules is reported to have flung away his golden Buckler, which those wise men did for a Monument hang up in the Temple, as well out of an opinion they had of Hercules, as for the Sculpture of the Buckler it self; for Hercules was thereon pictured, setting Bounds to the Earth near Gades, and erecting Mountains as Pillars to exclude the Ocean: from whence it may manifestly be gather'd, that it was the Egyptian Hercules, and not the Theban that came to [4] Gades, and there prescribed Limits to the Earth. As they were discoursing in this manner, the sound of singing with a Pipe began to be heard. And when Apollonius asked what this mirth meant, the King's Answer was, That the Indians do by such kind of Musick admonish the King when he goeth to Bed, that he have good Dreams, and that he arise kind to and careful of his Subjects. In what manner [said Apollonius] are you (O King) affected towards such things, for they play on the Pipe, and sing of you? The King answer'd, I deride not such things; for one must admit of them for the Law's sake, although I stand not in need of any such admonition; for in what a King shall do modestly and kindly, he shall more gratify himself than his Subjects. Having thus discours'd together, both betook themselves to sleep. After the day began to appear, the King came to the Chamber where Apollonius and his Companions lay, when having found out his Bed, he saluted the man, and ask'd him what he was musing upon; for I suppose [said he] that you are not now sleeping, in as much as you drink Water and deride Wine. Whereunto Apollonius answer'd, Do you not think they sleep who drink Water? Yes, said the King, but very gentle sleep, such as we say seizeth only on the Eyes and not on the Mind. Nay, said Apollonius, they sleep both with Eyes and Mind, but most perhaps with the Mind; for unless the Mind be quiet the Eyes can take no rest: wherefore mad-men cannot sleep by reason of the continual agitation of their Mind; which leaping from one thing to another, they look somewhat terrible and staring, as sleeping Dragons. Therefore O King, that we may manifestly declare what sleep worketh, and what it signifieth to men, let us enquire what it is that maketh the sleep of Water-drinkers to be lighter, than that of drunken persons? I pray you [said the King] do not play the Sophister; for I will grant you if you suppose a man to be drunk, that he sleepeth not, because his Mind being in a drunken fury casteth him to tumble to and fro, filling him with divers perturbations: for all that go to sleep in a drunken Fit, think that they are one while toss'd up to the roof of the house, another while thrust down to the ground, and whir'd about in the same manner that [5] Bion is said to be. Wherefore I spake not of such a drunken man; but of one who hath drunk some Wine, but continueth sober, to consider whether such a one will not sleep much better, than he that drinketh no Wine at all. Apollonius having heard this, called out to Damis, saying, I am discoursing with an acute man, and one that is very well exercised in disputing. I see it, said Damis, and this perhaps is that which is hinted in the common Proverb, To fall into Hucklesters hands. And indeed I am much moved with the Reason which he alledg'd; wherefore it will be time when you are got up to finish this Discourse about Sleep. Thereupon, Apollonius having erected his Head a little,

little, said, I will according to your advice now shew what sweeter sleep we take than that drink Water, than those that drink Wine. That the Mind of Drunkards is tossed with many perturbations, and vex'd as it were with Furies, I confess was well declared by you; for we see them that are distemper'd with Wine think they behold a double Sun, and double Moon; whereas they that are sober have no such apprehension, but enjoy great tranquility of mind and delight, though many times they be of mean Fortunes. But on the contrary, drunken persons fall a making Orations, whereas they never pleaded in the Court so much as once, and boast of their Riches, whereas they are not worth a Groat. These, O King, are frantick Distempers, for meer joy is wont to transport the mind: as I have seen men, who having lighted on good Fortune, are not able to sleep, but suddenly start up; which is a sufficient Argument that even good things afford care and anxiety. There have been also certain Medicines invented to procure Sleep, which if any man drink or anoint himself therewith, they sleep stretching themselves out at length, as if they were dead: afterwards they rise with a certain oblivion, and be rather somewhere else, than where they seem to be. Now that Potions procure to the Body neither proper nor natural Sleep, but either so profound, that they seem half dead, or else so light, that any the least noise will break it, I suppose you will soon grant; (though they should be good) unless you had rather be obstinate, than a fair Disputant. But those that drink as I do, see all things as they are, nor do they [6] fancy or feign to themselves things which are not; nor are they light, or dull and stitish, or more jocund than is meet; but they are steady and rational, being still the same, whether in the morning, or at noon. For such men will never fall asleep, although they do business till it be late at night; neither doth Sleep violently force them as a Master bowing down their Neck, enslaved by Wine, but they are always free and erect; and when they betake themselves to sleep with a pure and quiet Soul, they take a gentle Nap, being neither elated with prosperity, nor depress'd with adversity; for a sober Soul is moderate in both, and not overcome with either perturbation: besides he sleepeth most sweetly and undisturb'd, not startled out of his Sleep. Furthermore, a Soul that is not suffocated with Wine, doth more easily discern Divination by Dreams, which is amongst men accounted a most divine thing, receiving it sincerely, and clearly perceiving it. Wherefore the Interpreters of Visions, whom the Poets call Oneiropolits, are never wont to interpret any Vision, till they have first enquired the time wherein the man saw it: for if it were early, and of the morning Sleep, they then thought that they might make a good conjecture thereof, in that the Soul was then fitted for Divination, as being disencumbered from Wine. But if in the first Sleep, or at midnight, whilst the Soul was as yet suffocated and drown'd in Wine, they being wise, refused to give any Interpretation thereof. Moreover I will briefly demonstrate, that the Gods themselves are of this opinion, and send their Oracles rather unto sober minds. There was heretofore amongst the Greeks a Prophet call'd Amphiaras. I know it, said the King; for I suppose you mean the Son of Oecleus, who returning from Thebes was by the Earth swallow'd up alive. This very man [reply'd Apollonius] doth even at this time give Oracles in Attica, and send Dreams to those that consult his Oracle: but the Priests taking him who doth so consult, keep him one day from Meat, and three days from Wine, that he may in a clear Soul receive the Oracles deliver'd. Now were Wine a fit Medicine for the procuring of Sleep, certainly the wise [7] Amphiaras would have commanded those that frequent the doors of his Temple, that having prepared themselves in a contrary manner, they should go into the Sanctuary like Vessels fill'd with Wine. I could likewise relate sundry other Oracles very famous

famous both amongst the Greeks and Barbarians, wherein the [8] Priest after he had drunk Water, and not Wine, gave his Answers from the Tripos: wherefore, O King, imagine me and other Water-drinkers to be fitted for reception of the divine Influence, possess'd by the Water-Nymph, and transported with Sobriety, as the Worshippers of Bacchus with their Furies. Whereto the King answer'd, But you shall initiate me into the same Society. So I will, said Apollonius, unless you shall seem too troublesome to your Subjects: for Philosophy being profess'd by a King in a moderate and looser way, produceth an admirable Temper, as appeareth in you: but being accurate and strain'd to the utmost, it becometh somewhat irksome, and below the Character you bear; moreover, envious persons are us'd to debase it with the imputation of Pride and Arrogancy. Having discours'd in this manner, and it being now broad day, they went forth.

Illustrations on Chap. 14.

[1] **T**he Oxydrack; Plutarch in the Life of Alexander the Great reports, that it was in this City of the Mallien Oxydrack, where that Prince receiv'd so many Wounds, and amongst the rest a Blow with an Arrow, that every one thought would have cost him his Life. Strabo (lib. 15.) says, that the Lands near this City abound with Vines, and all manner of Provision. Arrianus (lib. 6.) makes the Malliens and the Oxydrack two distinct People, but near Neighbours and Allies.

[2] They pretend to Wisdom, but know nothing, &c. This Character of the wise men among the Oxydrack, does not really belong to them alone, but perhaps to most of the so-called pretenders to Wisdom throughout the whole World. We have all an ambition to be highly esteem'd among men; but this we strain more or less, according as we are more or less vain. Many are so irrational, as to extend it beyond their Life, when they shall never so much as hear of it: one principal way to attain to this high Honour, is by setting up for wonderful skill in some notable Science: Thus some value themselves upon their Natural Philosophy; others upon their Astrology; others upon their Magic; others upon their having read History and Poets, and being thoroughly versed in the seven Liberal Sciences: With these and the like pretences, they make a great Parade, and glossify themselves as far wiser than the vulgar; but if you search to the inside of this Wisdom, you will find it very impertinent and of no use. I mean either to the publick or private; We see those which these learned Fops do so much despise as illiberal, are able to maintain themselves, and do good to their Country; as the Mariner for Navigation; the Plowman for tilling the ground; the Shepherd for Wooll and Sheep; and the Bricklayer for building Houses; so that in one kind or other, the very meanest Trade does both support the Artificer, and accommodate the rest of Mankind. But these contemplative Monks spend their time in waking Dreams, and the imaginary Whimfies of other men, who were no more admitted to the inside of Heaven and Earth than we are. And it is more than probable, that neither they nor we ever understood the business of the heavenly Luminaries, more than the Sparrows do the Statutes and Designs of Parliaments, when they see the Members sitting in the House. Therefore considering the uncertainty of all humane Knowledge, the wisest way to value each kind, is by the profit it brings to Life; and so I reduce it to that Touchstone, which the wise Lord Bacon borrow'd from Ovid to make a Motto both for his Study and Life: *Viderit Utilitas*. Last of all, to conclude this point, and as a further demonstration how much a subtile Ignorance is to be prefer'd before this pretended Wisdom, the learned Erasmus in his ingenious *Moriae encomium*, shews even out of divine Writ it self, that Ignorance is the Mother of all true Devotion. "It is not (saith he) without ground, that 'Fools are so acceptable with God: the Reason perhaps may be this, that as Princes carry a suspicious eye upon those that are over-wise, and consequently hate them; as Caesar did Brutus and Cassius; Nero, Seneca; and Dionysius, Plato; in like manner Christ ever abhors and condemns (saith I) such as confide in their own wisdom: and this St. Paul evidences, when he said, (*Quia nescitis summi mundi*, &c.) God hath chosen the foolish things

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of this World. And when Christ gives him thanks that he had conceal'd the mystery of "Salvation from the Wise, but reveal'd it to Babes and Sucklings, that is to say, Fools: "for the Greek word for Babes is *neotus*, i. e. Fools. To this appertains that throughout the Gospel you find him ever accusing the Scribes, Pharisees, and Doctors of the Law, but diligently defending the ignorant multitude; for what other is that *Woe to ye Scribes and Pharisees*, than *Woe to ye wise men*? and seems chiefly to be delighted in little Children, Women and Fishers: Besides, among brut Beasts he is best pleas'd with those that have least of the Foxes subtlety; and therefore he chose rather to ride upon an Ass, when if he had pleas'd, he might have besid the Lion without danger; and the Holy Ghost came down in the shape of a Dove, not of an Eagle or Kite. Add to this, that in Scripture there is frequent mention of Harts, Hinds, and Lambs; and such as are destined to eternal "Life, are call'd Sheep, than which Creature, there is not any thing more foolish; and yet Christ professes to be the Shepherd of this Flock, and is himself delighted with the Name of Lamb; according to St. John, *Behold the Lamb of God*! And what does all this drive at, but that all Mankind are Fools? And Christ himself that he might the better relieve this Folly, being the Wisdom of the Father, yet in some manner became a Fool, when taking upon him the Nature of Man, he was in shape as a Man; and thus was he made Man, that he might heal Sinners: Nor did he work this Cure any other way, than by the foolishness of the Cross, and a company of *fat Apostles*, not much better; to whom also he carefully recommended Folly, giving them Caution against Wisdom, and drawing them together by the Example of little Children: Lillies, Mustard-seed, and Sparrows, things senseless and inconsiderable, living only by the Dictates of Nature, and without any Craft or Care. Moreover to the same purpose it is, that that great Architect of the World, God, gave Man an Injunction against his eating of the Tree of Knowledge, as if Knowledge were the base of Happiness; according to which, St. Paul discourses it as puffing up, and destructive. But to speak briefly, All Christian Religion (saith he) seems to have a kind of Alliance with Folly, and in no respect to have any accord with Wisdom: of which, if ye expect proofs, consider first, That Boys, old Men, Women and Fools, are more delighted with Religious and sacred things than others, and to that purpose, are ever next the Altars, which they do by meer Impulse of Nature. In the next place, You see that those first Founders of it were plain simple persons, and most bitter Enemies of Learning. Lastly, There are no sort of Fools seem more out of the way, than are these, whom the Zeal of Christian Religion has once swallow'd up; in so much that they waste their Estates, suffer themselves to be cheated, put no difference between Friends and Enemies, abhor Pleasure, are cramm'd with Poverty, Watchings, Tears, Labours, Reproaches, abhorrence of Life, and with Death above all things: In short, They seem senseless to common Understanding, as if their Minds lived elsewhere, and not in their Bodies; what else is this but to be mad? For which Reason, you must not think it so strange, if the Apostles seem'd to be drunk with new Wine, and if Paul appear'd to *Festus* to be mad. For holy men, their Minds being taken up with those things that are most repugnant to their grosser Senses, seem brutish and stupid in the common use of them: whereas on the contrary, the ordinary sort of people are best at these, and can do least at either; from whence it is, that some of these Zealots have by mistake drunk Oyl instead of Wine. Finally, *Hec Similitudo parit Civitates, hac coexistit Imperia, Magistatus, Religio, Consilia, Judicia, et moe aliud omnino est Vita humana, quam Insipientia* (saith Erasmus): Thus far Erasmus, *Moriae Encomium*: Children and old Men (saith Montaigne) are found to be most susceptible of Religion, as if it were bred and held her credit from our Imbecillity; as likewise sick men, when their Intellects are weaken'd by pain, are more devout than at any other time. In like manner (saith Agrippa) we find in the Gospel how Christ was receiv'd of Idiots, of the vulgar people, and of the simpler sort, while he was rejected, despised and persecuted even to death, by the high Priests, Lawyers, Scribes, Doctors, and Rabbies: for which cause, Christ chose his Apostles, not Scribes, not Doctors, not Priests, but unlearned persons of the vulgar people, void of knowledge, unskilful, and Asses. *Vani scilicet*. Now the sum of all this is, that worldly Wisdom is foolishness before God, since the reveal'd Will of God does surpass the comprehension of man's Wisdom, and therefore unintelligible to the wise men of this World. Wherefore these foremention'd Quotations, as spoke in the person of Folly, I thought fit to insert; as be-

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ing to my purpose, and already severally printed under the Authority of an *English* License.

[3] *Fiery Tempests beat them back with Thundring, &c.* This Report of these *Oxydracks*'s defending their Walls with Thunder and Lightning, is verily believ'd to have been the use of Guns; which although in these Parts of the World unknown, till invented by *Barthol Sparre*, (though others will not have his Name to be now known) about 300 years ago, yet perhaps in those remotest Parts of *India*, they might have been above 1000 years before, without our hearing of them: for neither the *Romans* or any other (excepting *Alexander the Great*) ever went so far into *India*; nor was the use of the Loadstone invented much above 300 years since; so that our Commerce by Navigation did not reach so far in those Times. Furthermore it may be observ'd, that by this Computation Guns were here with us invented within less than 100 years after the Seaman's Compass; so that within one Age after, our Navigation might reach to those Parts, and not before. Nevertheless it has been observ'd, that divers men in far distant Times and Countreys have happen'd to light upon the same Invention, where the latter never heard of the former; as for example, in that most ingenious Engine for raising of Water, call'd with us the *Water-Screw*, first found out by *Archimedes*, who was thereupon so ravish'd with joy, that he ran up and down the Streets crying *Eureka, Eureka, I have found it, I have found it*. The very same manner of Engine *Cardan* writes to have been in his Time invented at *Milán* by a Blacksmith, who had never heard either of *Archimedes* or the Engine, but was so unlearned as he could neither write nor read, and was so overjoyed at his Invention, as his Brains were never well settled again: Thus it is not impossible but *Sparre* might light upon the Invention of Gunpowder, although it had been before in *India* and he never heard of it. The Accident is said to have been thus: He having set a Pipkin over the fire wherein was a mixture of Brimstone, Saltpetre, and powder of Coal for a Medicine, the bottom of the Pipkin growing too hot, and the Stuff taking sudden fire, blew up the Cover of the Pipkin with great vehemency; whereof he being a contemplative man consider'd, and made further Experiments thereof, till by degrees he improved the Invention in long Barrels of Iron, and so devised Guns. Hereby we may observe, how prodigiously Chance does excel the Wit of man in producing of new and rare Effects! For if all Mankind had set their Wits on work to invent an Engine of greater force than any of the old ones, they would have confined their thoughts to the old Idea's; but with addition of more strength or weight; or else by transposition of some parts; but it would never have entered into their heads to have grounded it upon the Fundamentals of Nature: first to avoid vacuum; then to avoid penetration of Bodies without enlargement of room; and lastly to employ Fire as the fountain of violent motion: for thus when the corns of Powder open'd and swell'd by Fire require more room, which being deny'd them by the narrow Iron or brass Barrel, there will be a most furious eruption, which finding the least resistance from the Bullet, drives that before it with such violence, as no other Engine could ever do, the like: *Facile est inveniri addere*. This prodigious Invention doth at this instant take universally, and to several Uses not thought upon, till daily Experience had improved it: As first to Mines, which experienc'd Artills will now spring so exactly both for time and distance, as if they wrought above ground without any disturbance: Their Bombs shoot with a perfect certainty where to fall, and at such an Elevation, as the highest Wall or Castle cannot intercept: And now of late the *band-Granadoes* disorder in a moment all ranks and files of Horse and Foot, so that the exact Roman Discipline if it were again upon Earth, would be at a loss: And then for Sea, it is dreadful to behold what execution it does both upon Men and Ships, when sometimes a great Bullet without touching any man, kills and maims several by the Splinters it makes: *So ingeniosa sunt ut destruant se ipsas*.

*Sed jam Serpentum major concordia: parci
Cognatis maculis simili fera. Quando Leonis
Portus eripuit vitam? Quo tempore anguam
Exspiravit? Apert iniquorum destituit Agri?
Ap. homini ferrius Equale. &c. &c. Joven. Sat. 15.*

[4] *Gades*, call'd by *Ptolemy*, *Gadira*, by *Strabo*, *Erythra* and *Gaddis*, or *Cadix*, (and not *Cadix*) is an Island without the Straits of *Gibraltar*, at the South-part of *Spain*, in length

length twelve miles, in breadth three, the Riches whereof hath been the Magazine of *Spain*; it was sack'd one day by the *English*, under the Conduct of *Essex*, *Nottingham*, and *Raleigh*, A. D. 1596.

[5] *Whirl'd about like Ixion, &c.* *Ixion*, the Son of *Phlegyas*, or as *Hyginus* will have it, of *Erionius*, having slain his Son-in-Law *Erionaeus*, or *Deionaeus*, (as some call him) when he could not be absolv'd either by God or man, was at length pity'd by *Jupiter*, who took him up into Heaven, and expiated him. But *Ixion* after his purgation remaining among the Gods, fell in Love with *Juno*, and solicited her to Unchastity, which she making known to *Jove*, well-ming a Cloud in the Shape of *Jove*, and *Ixion* thinking to have been the Goddess, embrac'd; and thereon begot a Race of *Centauris*. When being soon after sent down to the Earth, he every where boasted that he lay with *Juno*, for the which being struck down to Hell with a Thunderbolt, he was there condemn'd to be always rolled on a Wheel. Hence several of the Poets refer

As *Ovid*,
And *Claudian*,

Voluit Ixion, & Gaegeaque fuisse pec. Metam. 10.
Non rimis sublimem preceps Ixionae torquet. De Raptu Prof.

[6] *Nor do they fancy to themselves things which are not, &c.* When I observe *Ovid's Metamorphosis*; and other the strange Fictions of the Heathen Poets, which our Mythologists undertake to expound mystically, but vulgar Heathens believ'd historically, and to had need of a Faith as strong as an Ostrich's Stomach, that can digest Iron; I verily think they might as really and truly expound the every day Dialogues at *Bedlam*: Nor could those monstrous Fictions ever have been devis'd or believ'd any where, but in Countreys where the Liquors which they usually drunk had intoxicat'd and deprav'd their Brains; for to clear Understandings, they appear nothing but Frenzies: Yes, although you have read *Natalis Comes*, or the ingenious Lord *Beorn big Wisdom of the Ancients*, you could never receive their without an habitual previous Intoxication of your Judgement. Therefore *Mahomet* after he had most wisely prohibited the drinking of Wine, was fain to be more circumspect what Fables he deliver'd, as knowing they would never pass with Water-drinkers. We daily see many Songs pass with great applause among our Drunkards, that in the Poet's head had some little intentional sense, and by himself esteem'd a Rapture, which if one should (as *Horace* advises) turn into Prose, and then examine the strength of the Fancy, you would evidently perceive to be flat and vulgar: So that before a man can admire them, he must first drink as much Wine as the Poet did when he made them, and so wind himself up to the same pitch to fit him for the Comfort: *Antike, an xbi*.

[7] The wife *Amphiaras*, the Son of *Oecleus*, was a famous Greek Prophet, whom King *Adrestus* desired to go along with him to the War of *Thebes*, but *Amphiaras* foreseeing it would cost him his Life absconded himself, till being betrayed by his Wife *Eriphile*, who was bribed by a golden Bracelet, he was forced to go, and the first day he came to *Thebes* he was swallow'd up alive by the Earth. Of this see *Homer's Odyss. 15*: After his Death, he was worshipp'd for a God. See his History at large written by *Diod. Sicul. lib. 5. ch. 3. Cicer. lib. 1. de Divin. Rousin. in Attic. Stat. Theob. & Plot. in Paral.*

[8] The Priest after he had drunk Water, and not Wine, gave his Answer. The Priests of *Amphiaras*, whose Oracles were of great repute in old Time, had a constant Custom, that before the Priest declared the Oracle to those who came for Counsel at their Temple, to abstain three days from Wine, and one day from Flesh, that so he might have his Understanding the better prepared to receive the pretended Inspiration; which otherwise he was not thought capable of, while his Brain might be clouded and darkened with the gross Vapours, which by a full Diet might ascend from his Stomach to his Head. This was certainly a very wise Institution; for he being upon each Demand to consider what Answer was fit to be given, as most safe for the reputation of his Order, and which satisfactorily to the Supplyant, he had need to keep his Wits about him; and to enable him so to do, nothing was better than a thin Diet: for the Brain is much of the nature of a bright Looking-glass, which if moisten'd by Mists, cannot represent an Object clear. Also, as the Devil is said to imitate Gods, as Apes do Men, so it may be they had heard of the Prophet and divine Law, giver *Moses*, who by God's own appointment had command'd as a perpetual Ordinance, that the Priest when he entered into the Tabernacle of the Congregation should that day drink neither Wine nor strong Drink.

CHAP. XV.

Apollonius sacrificeth to the Sun, whilst Phraotes tarryeth for him, that he might be present, and give his advice touching a Field that had been sold, and which was now in Controversie, by reason of Treasure found therein, which Field by the Sentence of Apollonius was adjudged to the Buyer, because he was a good and just man, and pious towards the Gods; whereas the Seller was evil and impious, and a contemner of the Gods; The Story of the white Camels, and the King's Letter in behalf of Apollonius to Jarchas his Master, one of the wise men; A Description of the Gates whereon were the Statues of Alexander and Porus; Concerning the Altars inscribed with an Epigram; Also of the Pillars whereon was engraved this Sentence, Alexander here made a Stand.

WHEN Apollonius perceiv'd that the King was now to give Answers to Embassies, and such like Matters, he said to him, Do you, O King, those things that pertain to the government of your Kingdom, and leave me at this time to the Sun, for I must pray my accustomed Prayers unto him. And let him hear your Prayers, said the King, for he delighteth in all that love Wisdom; and I will in the mean time wait your Return, for I must determine certain Controverses, at which if you be present, you will be very assitant to me. The Morning being well spent, Apollonius returns, and asks the King, What those things were which he had determined? To whom the King made Answer, That he had determin'd nothing that day, in as much as the service of Religion did prohibit him. Apollonius reply'd, Do you then perform the service of Religion before you determine Causes, as well as before you undertake a Journey, or an Expedition with an Army? Yes, said the King, because here also is danger, if he that determines Causes be turn'd aside from what is right. Wherefore Apollonius judg'd that the King spake well; and further ask'd him, What that Controversie was which he was that day to determine? For (saith he) I see you in suspense, and doubtful on which side you should pass sentence. Whereto the King answer'd, I confess I am in no small doubt, and therefore make you my Adviser: A certain Man sold a piece of Land to another, wherein Treasure had been hidden, but was known to no man; and not long after the Earth being opened, was discover'd a Pot of Gold: The Seller of the Land claim'd it, in that he would not have sold the Land, had he known that such Wealth had layn therein: The Purchaser on the contrary said, that all was his which he found in the Land that he had bought: The Plea of both seem'd to have some Right in them; neither should I avoid the imputation of Folly, should I command them to share the Gold between them; for such a decision any old Woman would give. Herunto Apollonius answer'd, That these men are not Philosophers is apparent, in that they contend about Gold. But I suppose you will pass a right sentence, if you thus reckon with your self, that the Gods take an especial care of them who are both Philosophers and virtuous men; but they regard them in the second place who are not virtuous, and not used to wrong any one: wherefore they grant to the Philosophers, that they may rightly know divine and humane things; but to other good-natured men they afford a sufficient Estate; lest at any time

time for want of Necessaries they should become unjust. Wherefore my opinion is, O King, that the Parties be as it were [1.] weigh'd one against another in a Balance, and the Life of both be accurately scan'd: for neither do I think that the Gods would have taken away the Land from the one, had he not been a virtuous Fellow; nor on the other side have given to the other even the things hidden under the ground, were he not better than the Seller. Wherefore on the morrow both Parties came to plead their Cause, and the Seller was convicted to be a contemptuous Fellow, and one that slighted the Sacrifices that were to be offer'd unto the Gods in the Earth; the other appear'd to be a virtuous just man, and one who worshipp'd the Gods most religiously: Wherefore the sentence of Apollonius prevail'd, and the good man went away, as having obtain'd those things of the Gods. When therefore the Controversie had been decided in this manner, Apollonius coming to the King, said, This is the third day that I have been your Guest, and therefore according to your Laws, I must depart from you to-morrow. But the Law teacheth you not so yet, said the King, for you was also stay to-morrow, because you came after Noon. I rejoyce (answer'd Apollonius) at your Hospitality, in that you seem more subtly to interpret the Law for my sake. Certainly, said the King, might I break the Law, I would do it for your sake. But tell me this, Apollonius, Have not the Camels whereon you rode brought you as far as from Babylon? Yes, said Apollonius, for we receiv'd them from Vardanes. Think you, says the King, that they are able to carry you further, when they have already gone so far as from Babylon? Hereat Apollonius held his peace. Wherefore Damis interrupting him, said to the King, This Man, O King, doth not yet understand our Journey, nor to what People we shall afterwards come, but as if he should find every where such men as you and Vardanes are, he thinks it a short to travel through the Indies, and therefore doth not tell you in what case the Camels are: for they are so ill disposed, that we are forced rather to carry them, than they us, so that we have great need of others; for should they fail in the Desarts of India, we must of necessity abide there, driving away the Vultures and Wolves from the Camels, but there will be none to drive them away from us, and so we must perish. I (said the King) will remedy this, for I will give you others; for I suppose you want: and the Governor over the River Indus shall send back to Babylon the four Camels that you brought; now I have by Indus Camels that are all white. But will you not also give us a Guide, said Damis? Yes, answer'd the King, and I will give a Camel to the Guide, and Provision for your Journey. I will also write to Jarchas the eldest of the wise men, that he would courteously entertain Apollonius, being a man nothing inferior to himself, together with you also, as Philosophers and Companions of a divine man. Having said thus, he commended Gold to be given them, with precious Stones, and linen Garments, and a thousand other such things. But Apollonius reply'd, that he had Gold enough already, Vardanes having given it privately to our Guide. As for the linen [2.] Garments I shall willingly receive them, in that they seem very like to the Garments of the old Athenian Philosophers. Then taking up one of the Jewels in his hand, he said, O rare Stone, how opportunely have I lighted on thee, not without the Favour of the Gods? seeing, as I suppose, some secret and divine vertue in the Stone. But Damis and his Companions though they took no Gold, yet took plentifully of the precious Stones, as intending to offer them unto the Gods, when they return'd home into their own Countrey. Now when they had tarried there that other day, (for the King permitted them not to go thence) he giveth them a Letter to Jarchas in these words:

King

King Phraotes to Iarchas his Master, and to the wise men that are with him, sendeth greeting.

A Pollonius being himself a very wise man, but thinking you to be wiser, is coming to you, that he may be acquainted with your Discipline. Send him therefore away from you instructed in whatsoever ye know, as being assured that none of your Learning shall be lost. He is the most eloquent of all men, and hath an excellent Memory. Let him also see the Throne wherein I sat when you Father Iarchas gave to me my Kingdom. Furthermore, his Companions deserve much praise, in that they love such a man. Farewel.

Then departing from Taxilla, and being gone two days Journey, they came to the Place where Porus is reported to have fought with Alexander. And they also say, that they there beheld certain Gates, not erected to shut any Place, but only as a Trophy, and that on them Alexander is set up riding on his Chariot with four Horses, so as he stood at Issus among the Nobles. They further relate, that there are two other Gates, not far distant from one another, whereof on the one standeth the Statue of Alexander, on the other that of Porus, as they met together after the Fight, as I conceive: for Alexander seemeth to embrace, and Porus to do obeisance. Afterwards, having passed over the River Hydraotes, and travers'd many Nations, they came to the River Hyphatis. But thirty Furlongs off, before they came to the River, they lighted on certain Altars with such Inscriptions, To Father Ammon, and to Brother Hercules, to Provident Minerva, to Olympian Jupiter, to the Samothracian Cabiri, to the Indian Sol, and to Brother Apollo. They say also, that there was a brazen Pillar in the same Place erected with this Inscription, Alexander here made his Stand. And we suppose that the Altars were Alexander's Work, gracing the Bounds of his Empire: but I conceive that the Pillar was consecrated by the Indians beyond Hyphatis, glorying over Alexander, that he came no farther.

Illustrations on Chap. 15.

[T] He Parties be as it were weigh'd: Justice ought to have no regard to Persons; but to state the Case upon its own Merits, without any reflection upon the Parties; and according to our old English Proverb, Give the Devil his due: Wherefore Apollonius his Judgement in this Case of the found Treasure, or as our Lawyers call it *Treasure Trove*, was most unjust, I mean upon unjust grounds, although by meer luck he did adjudge it to him whose Right it was: for according to the Parable in the Gospel, and also to right Reason, the man who bought the Field wherein lay the hid Treasure carried it clear, as right owner by his purchase, notwithstanding that he secretly knowing of it conceal'd it from the Seller: which circumstance were perhaps to the Buyer's disadvantage, if the Parties Integrity were to have been taken into consideration. But here Apollonius not minding the absolute transferring of Right, which a Purchase makes, looks only at the Parties, and passes Sentence on his side who seem'd the most devout, as if mens Proprieties in their temporal Estates

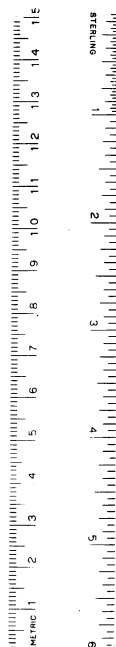
were

were grounded upon Godliness, rather than upon a legal Right. This Position that *Dominium fundatur in Gratia*, is more or less own'd by all Religions at this day in the World, excepting only the Protestants: *Ex. gr.* to begin with *Mahometism*, although it professes to force no Conscience, yet the pretences of all their Wars are only to enlarge the *Mahometan* Faith. And the Church of Rome declares more openly in this Tenet, affirming all States and Princes that are not *Roman Catholic* to be at the Pope's disposal. In like manner the *Anabaptists* in Germany pretending to be those meek ones who should inherit the Earth, took Arms, and had undoubtedly proved successful, but that Charles the V. and the Duke of Alva prorogued the Prophecy to a further day. For as all particular men have each man his private Interest separate from the rest, in so much that most of the greatest Governments, Assemblies, and Conventions of Mankind, notwithstanding all their grave pretences of the publick Good, are nothing but a commerce of private Interests; so has each Religion (excepting only ours) a particular Interest of their own Hierarchy. This perhaps is that which the Apostle calls the *Mystery of Iniquity*; and if mankind could be so clear-sighted as to discern this Mystery of Iniquity, and sever it from the pure Concern of mens Souls, in the worship of God in spirit and truth, then perhaps all such as are neither very malicious nor Barbarous, would be of one mind, serving God in simplicity and singleness of heart. But while men are men and not Angels, they will have a main respect to their great *Diana*, and that Interest which the craftiest of them understand well enough, doth through education and long practice so dazzle ordinary Capacities, as they will verily imagine themselves to be in the right, and are by that means intentionally honest.

[2] As for the linen Garments, I shall, &c. Though Apollonius to give his Reputation with the King refused his Gold, yet he accepted the linen Garments, as being like those of the old *Athenian* Philosophers. He likewise himself and his Followers took plenty of the rare precious Stones, pretending at their return into their Country to offer them up to the Gods. Here is plain to be seen, that although Vain-glory and Hypocrisy may sometimes seem to refuse offer'd Riches, yet *Quid nisi mentis inops oblatum respuit aurum*; Do what we can, when the Booty is important, and the Opportunity fair, Nature will be nibbling: and as the Dog that dares not eat the Shoulder of Mutton before him, will now and then give a lick at it; so here to excuse the matter, they wanted not to alledge Curiosity for the Garments, and Devotion for the Jewels: Thus according to the old Proverb, *It is ill Wool that will take no Dye*.

The End of the Second Book.

Charles Blount, the early Deist and advocate of the doctrines of Edward Herbert, has been thought to have used in the notes of this book manuscripts left by Herbert; see Bayle's Dictionary, 1740, p. 268; and Gütler's Eduard, Lord Herbert, p. 118. But Lee, Life of Lord Herbert, LIV, and L. Stephen, Article Herbert in Dict. Nat. Biog. think the notes have been made up from fragments of Herbert's published writings. The book was condemned and burned. Copies of it are excessively rare.



THE
Two First BOOKS,
OF
PHILOSTRATUS.

Concerning the Life of

Apollonius Tyaneus:

Written Originally in GREEK,

And now Published in ENGLISH:

TOGETHER WITH

PHILOLOGICAL NOTES

Upon each CHAPTER.

By CHARLES BLOUNT, Gent.

*Cum omnia in incerto sint, fave tibi,
& crede quod mavis:—Senec.*

*—non vocibus ullis
Numen eget: dixitq; semel Nascentibus auctor
quicquid scire licet, sterileis nec legit arenas,
Ut caneret paucis, meritisq; hoc pulvere verum:
Estq; Dei sedes nisi terra, & Pontus, & aer,
Et Cælum, & virtus, Superas quid querimus ultra?
Jupiter est quodcumq; vides, quocumq; moveris. Luc. Ph. lib. 9.*

LONDON,

Printed for NATHANIEL THOMPSON, next Dore to the Sign
of the Crofs-Keys in Fetter-Lane, Anno Domini, 1680.

and he brought into the King's presence. But soon after being both together hunting of a Lion, and *Megabyzus* happening to kill the Lion just as the King was going to strike him, the King was so greatly offended thereat, that he commanded *Megabyzus* his Head to be cut off; however, by the intercession of Friends, the King for that time gave him his life, and only banished him; *so unmindful are Princes of all past services!* when after five years exile, he made Friends with *Artaxerxes*, and was restored again to his Favour, so as to eat at his own Table: but soon after he died, being 76 years of age, whose loss was much lamented by the King, and all others: Nor did the King himself *Artaxerxes Longimanus* long survive him; but departed this life, having reigned, according to *Diodorus*, 40 years; according to *Salpustius Severus*, 41 years; according to *Ctesias*, 42 years: but the most probable opinion is, that he died in the beginning of the 42d. year of his Reign, being the 2d. year of the 89th. *Olympiad*; *A. M.* 3582. and 421. *ante Nat. Ch.* *Ctesias* (in *Excerptis Histor. Persic.*) writes, that *Artaxerxes* had only one legitimate Son by his Wife *Damaspia*, named *Xerxes*; but 17 by Concubines, amongst which the three chief were, *Sogdianus*, *Ochus*, (call'd afterwards *Darius Nothus*) and *Artus*: whereof *Sogdianus* killing *Xerxes*, and *Sogdianus* himself being put to death by the Army, *Ochus* (or *Darius Nothus*) succeeded his Father *Longimanus* to the Crown. Some write that *Artaxerxes Longimanus* had one Daughter named *Parysatis*, but this is uncertain.

[5] The story of Themistocles the Athenian, who sometimes coming out of Greece, converts dwelt *Artaxerxes*, &c. This *Themistocles* was a person of great eminency amongst the *Athenians*, who having spent his youth in Luxury and Extravagancy, atoned for the same by the great Virtue of his riper years: for he first fortified that famous Harbour *Piræus*, and afterwards overcame the *Persians* in a Sea-Engagement at *Salaminæ*. *Plutarch* (who hath written his Life at large) saith, that none of the *Greeks* excell'd him, and few equaliz'd him. Now the Story which *Philostrophus* here mentions concerning him, is this: That *Themistocles* being falsely accused by the *Athenians*, for joining with *Pausanias* in a Conspiracy to assist the *Persians* against their own Country, was forced to save his Life by flying into *Persia*, where by *Artaxerxes Longimanus* (the then King) he was honourably receiv'd, and bountifully entertain'd, having three Cities given him, one for Bread, another for Wine, and a third for Victuals; to which some add two more for Cloaths and Linen; and that afterwards he died a natural death at *Magnesia*. However, others write, that *Themistocles* being unable to perform his promise to the King, of conquering *Greece*, (which by this time had *Cimon*, and many other experienced Captains amongst them) poisoned himself for grief. But of this see more in *Plutarch*, *Cornelius Nepos*, *Thucydides*, and *Valerius Maximus*.

Now for as much as in this Chapter, (and elsewhere in this Book) are written the Lives of some of the *Persian* and *Grecian* Monarchs, it may not be improper to give you a compendious Account of the Succession of the four Monarchies, which (although I design for a distinct Treatise hereafter by it self, in a general Body of History, if Life, Health, and Peace, will permit me) may nevertheless at this time prove usefull to such as read the foregoing part of this Chapter. Know then, that History is the Commemoration of things past, with the due Circumstances of Time and Place, in distinct Distances, Intervals, Periods, or Dynasties, by lineal Descents, for the more ready help of Memory and Application. And this (as the learned *Prideaux* observes) may be divided into

- Either,
1. Ecclesiastical.
 2. Political.
 3. Of Successions in States, Countreys, or Families.
 4. Of Professions, as the Lives of famous men in any Faculty.
 5. Natural, as that of *Pliny*, the Lord Bacon's *Natural History*, &c.
 6. Various, such as we have from *Valerius Maximus*, *Plutarch*, and *Ælian*. Or
 7. Vain, Legendary or Fabulous, such as are comprehended under the Name of *Romances*.

But of these, the two first being only to my purpose at this time, I shall not trouble you with the other five.

First, For Ecclesiastical History, that insitteth chiefly on Church-matters, and hath pre-cedency before others in respect of its Antiquity, Dignity, and pretended Certainty.

Now

Now that is generally reckoned after this manner,

1. From the Creation to the end of the Flood, 1657 years.
2. From the Flood to the calling of *Abraham*, 367 years.
3. From the calling of *Abraham* to the *Israelites* departing out of *Egypt*, 430 years.
4. From the *Egyptians* coming out of *Egypt* to the building of *Solomon's Temple*, 480 years.
5. From the building *Solomon's Temple* to the erecting of the second Temple by *Zerobabel*, 497 years.
6. From the building *Zerobabel's* second Temple to the Nativity of our Saviour Christ, 529 years.
7. From the Nativity of our Saviour to this present time, 1680 years.

Secondly, To Ecclesiastical History thus briefly comprehended, Political in the same method succeeds, treating of Civil Matters in Kingdoms, States, or Commonwealths; and this is, according to prophane Chronology, carried along in these Periods,

1. From *Nimrod* (or rather *Belus*) to *Cyrus*.
2. From *Cyrus* to *Alexander the Great*.
3. From *Alexander the Great* to *Julius Cæsar*; and the fourth Monarchy beginning;
4. From *Julius Cæsar* to *Constantine the Great*, in whom it ended.

For thus Historians have ever divided the Series of prophane Story into these four Empires, called the *Assyrian*, the *Persian*, the *Grecian*, and the *Roman*. As for the first of these, viz. the *Assyrian* Monarchy, it was first begun by *Nimrod*, and destroy'd by *Cyrus*; as for what passed before the beginning of this Empire, we have no other account but in sacred Writ, wherewith since every one either is or ought to be already acquainted, I shall take no further notice of it in this place. We read therefore that after the Division of the Earth, *Nimrod* (the Son of *Chus*, and Nephew of *Cham*) fixed his Seat at *Babel*, and therein first began that Kingdom or Empire, which was call'd by some the *Babylonian*, from *Babel*, the place of the King's Court or Residence; by others the *Chaldean*, from the Countrey *Chaldeæ*, wherein the City *Babylon* was seated; and by others the *Assyrian*, from *Assur*, the Son of *Sem*, who is call'd by prophane Authors, *Ninus*, and whom *Justin* out of *Trogus* would have to be the first Founder of this Empire, as also the first King that made War upon his Neighbours. *Justin*, lib. 1. Now as this Monarchy was at first instituted by *Nimrod* or *Belus*, (which from *Julius Africanus* and the best Authors I find to be the same) so was it enlarged by *Ninus* and his Wife *Semiramis*, in whose time it was at the height of glory and grandeur; for afterwards by reason of the effeminacy of its Princes it declined, till by the ruine and fall of that Monster, *Sardanapalus*, (who was *Mars ad opus Veneris*, *Martius ad arma Venus*) the Empire became divided between those two Rebels, *Arbaces* and *Belochus*, in whose Successions it lasted, till by the death of *Belsazzar*, last King of the *Babylonians*, and of *Darius*, last King of the *Medes*, the whole Empire was again united, and so descended upon *Cyrus the Great*, who began the second Empire of the *Medes* and *Persians*. This first Empire began in the year of the World, 1788. It lasted 1646 years, and was subverted or translated into *Persia* in the year of the World, 3434. Now the several Races and Successions of Kings that govern'd this first *Assyrian* Monarchy, are as followeth:

- | | | |
|---|----------------------|------------------|
| I. | 9. Belochus the I. | 23. Lampares. |
| Familia Beli. | 10. Balus the II. | 24. Pannias. |
| 1. Nimrod, or Belus. | 11. Alradus. | 25. Salsarnus. |
| 2. Ninus. | 12. Mitrans. | 26. Mitrans. |
| 3. His Wife Semiramis. | 13. Mancales. | 27. Tauranes. |
| 4. Ninus, or Ninus the II. | 14. Sernus. | 28. Taurans. |
| 5. Arins, of whom together with these that follow, there is little known, till we come to Sardanapalus. | 15. Mamelus. | 29. Tineus. |
| 6. Aralus. | 16. Sparatus. | 30. Dercilus. |
| 7. Balus the I. | 17. Ascatades. | 31. Enpales. |
| 8. Armarises. | 18. Amytas. | 32. Læsthenes. |
| | 19. Belochus the II. | 33. Pyrrhidias. |
| | 20. Belopares. | 34. Ophragens. |
| | 21. Lamprides. | 35. Ophragmens. |
| | 22. Salsares. | 36. Ascatapares. |

R

37. Sar-

37. *Sardanapalus*; after whose death the Empire was divided between *Arbaces* and *Belochus*; *Arbaces* enjoy'd the Government of the *Medes*, and *Belochus* of the *Assyrians*: their Successions were are as followeth:

- | | |
|---|--------------------------------|
| 1. <i>Arbaces</i> . | 1. <i>Phut-Belochus</i> . |
| 2. <i>Mandaces</i> . | 2. <i>Tiglat-Philassar</i> . |
| 3. <i>Solarmus</i> . | 3. <i>Salmanassar</i> . |
| 4. <i>Artyas</i> . | 4. <i>Sennacherib</i> . |
| 5. <i>Arbaces</i> . | 5. <i>Assar-Haddon</i> . |
| 6. <i>Arsoos</i> , or <i>Deioees</i> . | 6. <i>Merodach</i> . |
| 7. <i>Phraortes</i> . | 7. <i>Ben-Merodach</i> . |
| 8. <i>Cyaxares</i> . And | 8. <i>Nabopolassar</i> . |
| 9. <i>Asyages</i> , the Father of <i>Darius Medus</i> . | 9. <i>Nabuchodonosor</i> . |
| | 10. <i>Evil-Merodach</i> . And |
| | 11. <i>Belshazzar</i> . |

For *Asyages* and *Belshazzar* gave a period to this first Monarchy, whereof *Cyrus* became sole Monarch.

Now concerning this second Monarchy, some will have it that *Darius Medus*, the Son of *Asyages*, began it, and that *Cyrus* (*Asyages* his Grandson by his Daughter *Mandana*) did enlarge and perfect it, for that (they being both Kings, one of *Media*, and the other of *Persia*) when joining their Forces together, they overthrew *Belshazzar Darius*, thereupon annex'd *Babylon* to his part of the Empire. Yet nevertheless the most general and most reasonable opinion is, that *Cyrus* alone was the first Founder of the second Monarchy, because that whilst *Darius* lived, the Empire was divided betwixt *Cyrus* and himself; for as *Xenophon* testifies, *Cyrus* out of his liberality and bounty, permitted *Darius* to possess the Kingdoms of *Media* and *Babylon* during his life, both which, after *Darius's* death, he united to his own: from which union we may most properly derive the original of the second Monarchy, and by consequence attribute its sole foundation to *Cyrus*. It was call'd the Monarchy of the *Medes* and *Persians*, because the Empire did chiefly consist of those two Kingdoms. The principal Enlargers of this second Monarchy were *Cyrus* the Great, *Darius Hystaspes*, and *Artaxerxes Longimanus*; as for the rest of the Kings that ruled it, they were so tyrannical and vicious, that the Empire suffer'd much under their Government, till it was totally subverted under the Reign of *Darius Codomannus*, who being overcome by *Alexander* the Great, lost both his Life and Empire; which was immediately thereupon translated into *Greece*, where *Alexander* began the third and *Grecian* Monarchy from that fall of *Darius Codomannus*. This second Monarchy of the *Medes* and *Persians* lasted (from its beginning under *Cyrus* to its subversion under *Darius*) 228 years: wherein there were two Families possess'd the Empire; the first was of *Cyrus*; the second of *Darius Hystaspes*: as for the Family of *Cyrus*, it expired in his Son *Cambyses*; who killing his own Brother *Smerdis*, and committing Incest with his Sisters, did afterwards lose his life by a Rebellion of the *Magi*, who, pretending the King's Brother *Smerdis* was not slain, set up a Pseudo-*Smerdis* of their own to reign, which was soon discover'd by his cropt ears, and made away by the Nobles. After which, *Cambyses* having left behind him but only one Daughter *Pantapes*, and the Empire being left without a Prince to govern, it was agreed on by those seven Noblemen, (*Otanes*, *Intaphernes*, *Gobryas*, *Megabyus*, *Aspathines*, *Hydarnes*, and *Darius*, afterwards call'd *Hystaspes*, who had lately conspired together, and destroy'd both the *Magi* and their Pseudo-*Smerdis*) that from amongst themselves a new King should be elected after this manner: viz. that each of them riding the next morning into the Suburbs, he whose Horse first neigh'd should obtain the Empire; which thereupon (as I have shew'd elsewhere) fell to *Darius Hystaspes*, by the cunning of his Groom *Oebares*, who giving his Master's Horse a Mare in the same place over-night, the Horse immediately fell a neighing so soon as he came thither again the next morning: and so won his Master *Darius* the Kingdom; whose Family was the second and last Race of Kings that govern'd this second Monarchy of the *Medes* and *Persians*, as appears in this Line of their Succession:

I. Fa.

I.

Familia Prima.

1. *Cyrus* the Great.
2. *Cambyses*.

II.

Familia Secunda.

3. *Darius Hystaspes*.
4. *Xerxes*.

5. *Artaxerxes Longimanus*.
6. *Darius Notbus*.
7. *Artaxerxes Mnemon*.
8. *Artaxerxes Ochus*.
9. *Artaxerxes*. And

10. *Darius Codomannus*; who was the last of the *Persian* Monarchs, and in whose death the second Monarchy was extinct: for *Alexander* the Great robbing him both of his Life and Empire, did thereupon begin the third great Monarchy in *Greece*.

As for the third Empire or Monarchy, which immediately took its rise from the fall of the second, it is called the *Grecian* or *Macedonian* Monarchy, from its first Founder *Alexander* the Great, who was of *Macedon*, and a *Grecian* born: for he having overcome *Darius*, the last King of the *Persians*, first establish'd this third Monarchy of *Greece*, in the year of the World, 3642. ante Christi Nat. 329. This Dominion of *Alexander's* excell'd all others that had been before; for that having annex'd the Kingdoms of *Media* and *Persia* to his own Empire of *Greece*, he in the space of twelve years rendred himself almost Master of the whole Universe. But this third and *Grecian* Monarchy lasted not long in this united flourishing condition; for *Alexander* dying without Sons, and leaving his Dominions, *res vestras*, to the worthiest, occasion'd many Competitors, every one in his own esteem claiming a share, till after many sharp Contentments amongst them, four of the most eminent shared the Empire between themselves, dividing it into four Dynasties or Kingdoms, viz. the Kingdom of *Macedon*, the Kingdom of *Asia Minor*, the Kingdom of *Syria*, and the Kingdom of *Egypt*: all which were in process of time reduced to the Roman Yoke. 1. *Asia Minor* was conquer'd by the Romans, when *Antiochus* the Great was vanquish'd by *L. Scipio* the Proconsul; who for that Victory was ever after call'd *Asiaticus*: *Justin*, lib. 31. and *Livy*, lib. 37. 2. The Romans subdued *Macedon*, when *Publius Emilius* the Roman Consul took *Perseus* (the last King of *Macedonia*) Prisoner, which was *A. M.* 3803. and about 156 years after the death of *Alexander* the Great. 3. The Romans conquer'd *Syria*, when *Tigranes* was defeated by *Pompey*, which was 260 years after the death of *Alexander*. *M. Justin*, *Plutarch*, *Livy*. 4. and lastly, *Augustus Caesar* added the Kingdom of *Egypt* to the Roman Empire, upon his Victory over *Anthony* and *Cleopatra*, reducing it into the form of a Province, which happen'd 294 years after *Alexander's* death. *Plutarch* in *Anton*. *Polem*. lib. 3. ch. 8. So as this *Grecian* Monarchy lasted completely 300 years; that is to say, from the death of *Alexander* the Great, to the death of *Cleopatra*, 294 years, as *Ptolemy* writes; whereunto if 6 more are added for the Reign of *Alexander*, from the death of *Darius Codomannus*, to his own death, it will amount to the just and full time of 300 years. *Arrianus*, *Diodorus*. Now for the Succession of those several Kings that possess'd the four Divisions of this third *Grecian* Monarchy, they were as followeth:

I.

Over the whole *Grecian* Monarchy, reign'd *Alexander M.* 6 years, beginning his Reign, *A. M.* 3642.

II.

Over the Monarchy as it was divided, reign'd four several Kings; the *Macedonian*, *Asiatic*, *Syrian*, and *Egyptian*.

I.

The Kings of *Macedon* were,

1. *Aridani*, the Brother of *Alexander M.*

2. *Cassander*, the Son of *Antipater*.
3. *Philippos*, the Son of *Cassander*.
4. *Antipater* and *Alexander*, both Sons of *Cassander*.
5. *Demetrius Poliorcetes*, Son of *Antigonos*, King of *Asia*.
6. *Pyrrhus*, King of *Epirus*.
7. *Lysimachus* of *Thrace*, *Alexander's* Officer that kill'd the Lion.
8. *Ptolemaeus Ceraninus*, Son of *Ptolemaeus Lagus*.
9. *Melager*, one of *Alexander's* old Officers.
10. *Antipater* the II.

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II. Se.

11. Soſthenes;
12. Antigonuſ Gonataſ, Son of Demetriuſ Poliorceteſ.
13. Demetriuſ, the ſecond Son of Antigonuſ.
14. Antigonuſ the ſecond, ſurnam'd Doſon.
15. Philippuſ (Son of Demetriuſ the 11th) was overcome by the Romanſ.
16. Perſeuſ, the laſt King of Macedon; who being overcome by Pauluſ Emiliuſ, the Roman Conſul, was imprizon'd during life: by which means, the Kingdom of Macedon coming under the Roman Jurisdiction, they were nevertheleſ permitted to enjoy their freedom, till being betray'd into a Rebellion by a counterfeit Philip, their Commander, the Romanſ upon that reduc'd them into a Province. And this was the end of that one part of the third and Grecian Monarchy call'd Macedonia, A. M. 3803.

II.

The Kings of Aſia Minor were,

1. Antigonuſ, Philip of Macedon's Natural Son.
2. Demetriuſ Poliorceteſ, who waſ expell'd this Kingdom by hiſ Son-in-law Seleucuſ Nicanor, after which, this Aſia Minor waſ annex'd to the Kingdom of Syria, A. M. 3683.

III.

The Kings of Syria were,

1. Seleucuſ Nicanor.
2. Antiochuſ Soter, the Son of Seleucuſ Nicanor.
3. Antiochuſ the ſecond, ſurnam'd Theoſ.
4. Seleucuſ Callinicuſ, the Son of Theoſ.
5. Seleucuſ Ceraunnuſ, the Son of Callinicuſ.
6. Antiochuſ Magnuſ, the Brother of Ceraunnuſ.
7. Seleucuſ Philopater, or Soter, the Son of Antiochuſ M.
8. Antiochuſ Epiphaneeſ, the Brother of Seleucuſ Epiphaneeſ.
9. Antiochuſ Eupator, the Son of Antiochuſ Epiphaneeſ.

Wherefore the Roman Power having in this manner ſwallow'd up the four ſeveral Diviſions of the third Monarchy, the fourth Monarchy muſt by conſequence take its beginning at Rome; and ſo we find it: for Juſtiuſ Caſar is reckon'd to be the firſt Founder of this fourth Empire, which derives its Name of Roman from the City of Rome it ſelf: Plutarch ſpeaking of the greatneſſ of this Empire ſaith, Romanum imperium velut Anchora ſuiſt ſuſtinanti Mundo. The City of Rome waſ call'd the Head of the World, and the Romanſ the Lords of the Univerſe.

*Terrarum Dea, gentiumque Roma,
Cui par eſt nihil, & nihil ſecundum.* Mart.

IV.

The Kings of Egypt were,

1. Ptolemæuſ Laguſ, Philip of Macedon's Natural Son.
2. Ptol. Philadelphuſ, that married hiſ own Siſter Arſinoe.
3. Ptol. Evargeteſ.
4. Ptol. Philopator.
5. Ptol. Epiphaneeſ.
6. Ptol. Philometor.
7. Ptol. Phyſcon.
8. Ptol. Lathuruſ, or Lamyruſ.
9. Ptol. Alexander.
10. Ptol. Lathuruſ, recall'd again from Banishment.
11. Ptol. Auleteſ.
12. Ptol. Dionyſiuſ.
13. Cleopatruſ (the Daughter of Ptol. Auleteſ) waſ at firſt the beloved Miſtreſſ of Juſtiuſ Caſar, and afterwards of Mark Anthony, whoſe overthrow at Actium broke her heart, ſo that ſhe voluntarily threw away her own life with the biting of an Aſp; after which Egypt waſ reduc'd into a Roman Province, whereby the third Monarchy did totally expire.

Alto Propertiuſ:

*Omnia Romane cedant miracula terre;
Natura hic poſuit, quicquid ubiq; ſuit.*

Again Ovid:

*Gentibuſ eſt aliis Telluſ data limite certo,
Romana ſpatium eſt urbiſ & orbis idem.* Lib. 2. Faſt:

Likewiſe Petroniuſ Arbit.

*Orbem jam totum victor Romanuſ habebat,
Qua mare, qua terre, qua ſiduſ currit utruq;*

This Roman Empire is divided into ſeveral Periods: whereof the firſt (which comprehends all the Heathen Emperors, and laſts about 355 years) is reckon'd from Juſtiuſ Caſar to Conſtantine the Great; the ſecond from Conſtantine the Great to Juſtinian; the third from Juſtinian to Charles the Great; and the fourth from Charles the Great down to our preſent Times, therein containing the Government of the Weſtern Franks. But for as much as Philoſtratuſ lived long before any of theſe late Periods, ſo that I can have no occaſion to mention any part of their Hiſtory, I ſhall therefore at this time deſcend no lower than the firſt Period of this fourth Monarchy, which begins with Juſtiuſ Caſar, and ends in Conſtantinuſ Chlornuſ, the Father of Conſtantine the Great, and ſo conclude: The Succeſſion of this Empire waſ thuſ:

- | | | |
|-------------------------------|-----------------------------------|--|
| 1. Caiuſ Juſiuſ Caſar. | 17. M. Aur. Antoninuſ | 30. Philippuſ Arabiſ, |
| 2. Octavianuſ Caſar Auguſtuſ. | Philoph. | and hiſ Son. |
| 3. Cl. Tiberiuſ Nero. | 18. Aureliuſ Commoduſ. | 31. Deciuſ, and hiſ Son. |
| 4. Cajuſ Caligula. | 19. P. Eliuſ Pertinax. | 32. Trebonianuſ Galluſ. |
| 5. Claudiuſ Tiberiuſ Dręſuſ. | 20. Didiuſ Iulianuſ. | 33. P. Liciniuſ Valeria-
nuſ. |
| 6. Cl. Domitiuſ Nero. | 21. Septimuſ Severuſ. | 34. P. Liciniuſ Galienuſ. |
| 7. Sergiuſ Galba. | 22. Antoninuſ Baſſianuſ | 35. Claudiuſ: |
| 8. Salvuſ Otho. | Caracalla. | 36. Valeruſ Aurelia-
nuſ. |
| 9. Auluſ Vitelliuſ. | 23. Opiliuſ Macrinuſ. | 37. M. Claudiuſ Tacituſ |
| 10. Flaviuſ Veſpaſianuſ. | 24. Heliogabaluſ. | 38. M. Aureliuſ Probuſ. |
| 11. Tituſ Veſpaſianuſ. | 25. Aur. Alexand. Se-
veruſ. | 39. M. Aurel. Caruſ: |
| 12. Fl. Domitiuſ. | 26. Maximinuſ Thrax. | 40. Valeruſ Diocletia-
nuſ, and |
| 13. Nerva Cocceiuſ. | 27. Gordianuſ, Father
and Son. | 41. Conſtantiuſ Chlornuſ,
the Father of Conſtan-
tine the Great: |
| 14. Ulpiaſ Traianuſ. | 28. Pupienuſ and Balbi-
nuſ. | |
| 15. Eliaſ Hadrianuſ. | 29. Gordianuſ the third. | |
| 16. Antoninuſ Piuſ. | | |

This compendiuſ Scheme of Hiſtory is what I ſome years ſince compos'd for my own private uſe, 'aſ an aſſiſtant to my bad memory, and whereby I have found no ſmall benefit in my reading ancient Story; for without ſome ſuch general knowledge of the Succeſſion aſ well of Empires aſ Kings at firſt obtain'd, a man will find himſelf at a great loſſ when he reads any one Prince's Life, which generally relates to former Occurrences, whereof he is ignorant; aſ alſo not ſo well able to digeſt and remember what he then reads. To be firſt well acquainted with the Riſe, Progreſſ, Declenſion, and final Subverſion of an Empire, is above all things the greateſt help to him that ſhall afterwards read the Lives of its ſeveral Princeſſ; he that knows how the firſt Aſſyrian Monarchy waſ founded by Nimrod, enlarg'd by Ninuſ and Semiramiſ, divided upon the death of Sardanapaluſ, and deſtroy'd by Cyruſ, may afterwards launch with pleaſure and confidence into the Chronicleſ of that firſt Monarchy. He that underſtandſ how Cyruſ by the defeat of Beſaſer, and by hiſ Uncle Darius Meduſ's death, poſſeſſed himſelf of the whole Aſſyrian and Babylonian Monarchy, and tranſlating the ſame into Perſia, did there begin the ſecond Monarchy; how Cyruſ's Family extinguiſhing in hiſ Son Cambyſeſ, Darius Hyſtaſpeſ won the Empire by hiſ Horſe's neighing; and how it continued in hiſ Family, till by Darius Codomannuſ's Luxury, this ſecond Monarchy waſ ſubverted and tranſlated into Greece by Alexander the Great, ſhall very eaſily acquaint himſelf with all other parts of the

the Persian Story. Also he that is at first acquainted with the beginning of this third Grecian Monarchy, by Alexander the Great his Victory over Darius, with the division of the same by his death into four several Kingdoms, and how each of those four Kingdoms were afterwards subdued by the Romans, will be able the more easily to inform himself not only of the several Decays and final Ruine of the third Empire, but likewise of the many Advances which the Romans made to the fourth, till at last it began under Julius Caesar, and extended its first Period to Constantine the Great. So that nothing is greater help to an Historian, than a right understanding of the several Descents and Falls of one Monarchy into another, which method being so useful, brief, and new, I hope may not prove less beneficial to others than to my self. Yet nevertheless, since I design this but as an assistance to their reading the Histories at large, those who are so minded may please for the first Assyrian Monarchy, besides the Scriptures, to peruse Josephus, Diodorus Siculus, and Justin, the Epitomizer of Trogus; other ancient Authors there were who treated of those Times, as Ctesias, Berosus, and Megasthenes, whereof we have now only some few fragments remaining in Photius and Josephus; unless you will give credit to that counterfeit Monk Annianus Viterbiensis, who hath imposed upon the World his own Impostures under the Names of Berosus, Ctesias, Megasthenes, and other ancient Writers. For the second Monarchy which was called the Persian, they may read Herodotus, wherein he that distinguishes between what he delivers of his own knowledge, and what from the report of others, shall not be deceiv'd: let them also read Thucydides, who faithfully delivers an Account of the Peloponnesian War, which happen'd in his own Time: neither must that great Captain, Philosopher, and Historian, Xenophon, be omitted, notwithstanding his History of Cyrus seems rather to be a political Romance, and Character of what a Prince should be, than the true History of what Cyrus really was: also Plutarch, Diodorus, and Justin, must be again inspected for this second Monarchy. Now for the third and Grecian Monarchy, Arianus Nicomediensis and Quintus Curtius must be perused, as treating altogether of the Deeds of Alexander; also Plutarch, Justin, Polybius, and Diodorus, who treat of Alexander's Successors. Lastly, For the well understanding of the fourth Monarchy, which was call'd the Roman, and began under Julius Caesar, must be read, Caesar's Commentaries, Dionysius Halicarnassensis, Titus Livy, Valerius Maximus, Plutarchus, Cornelius Tacitus, Plinius secundus, Suetonius, Appian, Lucius Florus, Herodianus, Dion-Cassius, Julius Capitolinus, Elius Lampridius, Flavius Vopiscus, Elius Spartianus, Vulcatius Gallicanus, and Ammianus Marcellinus; not to mention such Authors or Ecclesiastical Writers, who either wrote after Constantine, or intermix'd sacred and prophane Story together. Now of each of these four Monarchies, we have many eminent modern Authors treat; such as the learned and venerable Primate Usher his Annals, famous for Chronology; that martial and ingenious Knight Sir Walter Rawleigh, eminent for his critical Learning, wherein notwithstanding he is too prolix; the industrious and learned Dr. Hoel, more famous for his Method than Style; and the learned Prideaux, whose Introduction to History hath not a little benefited the Youth of this English Nation. But when all is done, 'tis most safe and satisfactory to go to the Fountain-head, and search the ancient Authors themselves: for,

Dulcis ex ipso fonte bibuntur Aqua. Horat:

CHAP.

CHAP. XX.

Apollonius as he was brought to the King, discours'd concerning the Wife of a certain Pamphylian, who was acquainted with Sappho, to the end he might not seem to admire the King's Bravery: afterwards being come into the King's Presence, he had a large Conference with him; and how the King admired him.

Thereupon Apollonius made his entrance, being attended with a numerous Train: for they thought to [1] gratifie the King by so doing, in that they perceiv'd him to be delighted with the Arrival of Apollonius; who being come into the Palace, did not so much as cast an eye upon those things which were admired by others, but pass'd by them unconcern'd, as if he were travelling; and calling Damis, said unto him, Thou asked me of late what was the Name of that [2] Pamphylian's Wife which is said to be acquainted with [3] Sappho, and to have composed those Hymns which are at this day sung in honour of [4] Diana Pergæa, after the [5] Æolian and Pamphylian manner. I ask'd you indeed, (said Damis) but you told me not her Name. I did not, (reply'd Apollonius) but only declared to you the measure of the Kerses, with their Names, and how the Æolian in their highest pitch and propriety differ from the Pamphylian: Afterwards we turn'd our Discourse to some other thing, and you no more ask'd me concerning the Womans Name: wherefore now know, that her Name is Demophyla, and she had like her, Virgins to her Scholars, and composed Poems, partly of Love, and partly of the Praises of Diana, in imitation of her, and taken out of the Poems of Sappho. Wherefore how far he was from admiring the King and his Grandeur, he made appear by this, in that he vouchsafed not so much as to cast an eye on them, but all the way discours'd of other things. The King seeing him come, (for the Court of the Temple was somewhat large) spake to his Attendants, as if he knew the man, and when he drew near, cried out with a loud voice, This is Apollonius, whom my Brother Megabates said he saw at Antioch, honour'd and admired by all good men; for he then describ'd him to be such an one, as the person I now see. Apollonius coming to the King, and saluting him, the King spake to him in Greek, and bade him sacrifice unto the Gods with him, for he was then about to offer a choice [6] Nisæan Horse to the Sun, having adorn'd him as if he was to be led in pomp. Whereupon Apollonius answer'd, Do you (O King) sacrifice after your manner, and give me leave to sacrifice after mine. Having thus spoken, he took Frankincense, and said, O Sun, conduct me so far as it seemeth good to me and thee! and let me know vertuous men! but as for the wicked, let me neither know them, nor they me! When he had spoken thus, he threw the Frankincense into the fire, and then beholding how the smoke ascended, what turnings it made, and with how many heads it lifted up it self, and how high; also touching the fire, and observing it appear'd of a good Omen, he said to the King, Do you now sacrifice according to the custom of your Countrey, for I have observ'd the fashion that we have. Thereupon he withdrew himself from the Sacrifice, that he might have nothing to do with bland. After the Sacrifice was ended, he return'd to the King again, saying, O King, Are you acquainted with all the Greek

her Brains turn'd round, being surprized with a dizziness, fainting and swooning Fits, whenever her Love came in her sight; which he proves out of a Copy of Verses of *Sappho's* own writing; nevertheless Monsieur *Thevet* (Cosmographer to *Henry* the third of France) stands up in vindication of her Chastity, and imputes these Crimes to another *Lesbian* Poetress of the same Name; however the *Latines* do commend but one, who is by *Gyraldus* stiled *Mascula*, whether for her Lufts, or for her manly Studies, I know not; which Epithet is likewise given her by *Horace*, *Temperat Archilochi musam pede mascula Sappho*. She is also called *Pulchra*, à *Carminum Pulchritudine*: and in the Greek Anthology they characterize her the *Sweet Pierian Bee*. Those who mention two famous Poetresses of this Name, say, that one invented a kind of Verse, which after her own Name was called the *Sapphick*, consisting of a *Trochee*, *Spondee*, *Dactyle*, and two *Trochees*, as *Sedibus gaudens variis dolisq;* and having at the end of every three Verses an *Adonic*, which consists of a *Dactyle* and a *Spondee*, as *Dira dolore*. Now the other *Sappho*, who (if there were two, which is difficult to be decided, the History of each being so confounded) was the person which *Apollonius* here means, and is said by *Suidas* to have wrote several Epigrams, Elegies, Iambicks, and nine Books of *Lyrick* Verses, whereof the said is to be the first Inventress: these *Lyrick* Verses or Songs composed to the Harp are so call'd from *Lyra* the Harp, the original of which Instrument both *Athenaus* and *Stobanus* attribute to her. The ingenious and learned Monsieur *Rapin* (in his Reflections on *Aristotle's* Poëtic) saith, that *Demetrius* and *Longinus* have great reason to boast so highly, in their Works of the admirable Genius of this *Lyrick* Poetress; for that, in those fragments which are left of her, are found some strokes of delicacy, the most fine and most passionate in the World: whatsoever was extant of her composition, is printed in Greek and Latin by *Henry Stephens*. That this *Sappho* had many Disciples, is mention'd here by *Philostrophus*, and named by *Suidas*, who calls them *Anagora Milesia*, *Gongyla Colophonica*, and *Eunica Salaminia*. Now besides *Sappho*, we read of many others of that Sex famous for Learning, as *Demophila* the Pamphylian's Wife whom *Apollonius* here mentions; *Proba* the Roman Consul's Wife, who (*A. D. 424.*) wrote in Heroick Verse the Contents of the Old and New Testament, so far as the descending of the Holy Ghost; *Corinna*, who was *Ovid's* Beloved; *Elpis*, the Wife of *Bætius*; *Polla*, Wife to *Lucan* the Poet, who often help'd her Husband in the composition of his *Pharsalia*; *Lesbia*, Mistress to *Catullus*; *Cornificia*, the Roman Poetess; *Thesbia*, the Composer of Epigrams; and the other famous Poetess *Corinna*, who five times vanquish'd *Pindar* in the Poetical Art, wherein he had challeng'd her to contend in the City of *Thebes*; neither must we here omit the late ingenious Mrs. *Phillips*, our English *Sappho*.

[4] *Diana Pergæa*. *Perge* or *Perga* is a Town of Pamphylia, 8 miles distant (Westward) from the City of *Attalia*; in this *Perga* was a Temple consecrated to *Diana*, whereof *Cicero* speaks, *Verr. 3.* Now from hence was *Diana* call'd *Pergæa*, as saith *Mela*; or *Pergasia*, as *Stephanus* hath it; also *Dionysius*, versè 854.

Ἀνάδ' ὁ ἑὸς Παμφύλιος οἶος ὄρεας
Κόρυς, ἡ δὲ τὸν ἵππεύσαν ὁρᾷ.

[5] *Hymns sung after the Æolian and Pamphylian manner*. *Plutarch* (in his Discourse of Music) and *Glarean* (in his 2d. Book, and 10th Ch. of his Dodecacord) tell us, that the Ancients distinguish'd their Music into four Moods, deriving them from sundry Countreys, for whose particular Genius they seem to have been at first contrived: Of these, the three first were named the *Phrygian*, the *Lydian*, and the *Dorick*; which, according to the opinion of *Polimefres*, and *Saccadas*, a Native of *Argos*, are said to be of greatest Antiquity: Now to these three former *Sappho* the *Lesbian* added a fourth, term'd the *Myxolydian*, thereby compleating the number of the four Tetrachords: she called it the *Myxolydian*, because it was intermix'd with the *Lydian*: nevertheless, of this some make *Tersander*, others *Pythocles* the Piper, and others *Lamprocles*, the Inventer. Others there be who to these four have added three more, which they term Collateral, as the *Hypodorian*, *Hypolydian*, and *Hypophrygian*; to the end there might be seven corresponding to the number of Planets: and to all these *Ptolemy* adds an eighth, call'd the *Hypermyxolydian*, being sharper and shriller than any of the rest. But *Lucius Apuleius* (in his *Florida*, lib. 1.) names only five, viz. the simple *Ionian*, the various *Æolian*, the complain-

ing *Lydian*, the warlike *Phrygian*, and the Religious *Dorick*: *Marcian*, according to the Tradition of *Aristoxenus*, numbers five principal Moods, and ten Collateral. Now this whole Structure or Fabrick they call *Encyclopedie*, or the Sphere of Sciences, saith *Agrippa*; as if Music did comprehend all Sciences, seeing, as *Plato* observes in his first Book of Laws, that Music cannot be understood without the knowledge of all the other Sciences. Amongst the four first and most ancient Moods, they approved not of the *Phrygian*, for that it distracts and ravishes the Mind; wherefore *Porphyrus* gave it the Name of Barbarous, as exciting men to fury and battel: others gave it the Appellation of *Bacchick*, furious and turbulent; which being generally used in *Anapesticks*, were those Charms that formerly incited the *Lacedemonians* and *Cretans* to War: The *Lydian* Mood *Plato* refuses as too sharp and shrill, coming short of the modesty of the *Dorian*; being most agreeable to mirth and jollity: this made the *Lydians*, a merry and jocund people, to be very much affected with that sort of Music. The *Dorick* Mood, being more grave and solemn, was most agreeable to the serious Affections of the Mind, and in great esteem amongst the *Cretans*, *Lacedemonians*, and *Arcadians*: we read that *Agamemnon* being to go to the Trojan War, left behind him at home a *Dorick* Musician, to the end he might by his grave Spondaick Songs preserve the Chastity of his Wife *Clytemnestra*; in so much that *Egyffus* could not obtain his desires of her, until he had murder'd the said Musician. Lastly, As for the *Myxolydian* Mood invented by *Sappho*, it was only fit for Tragedies, to move pity and compassion. *Agrippa de Vanit. Scien.* Our modern Scale of Music compared with that of the ancient Greeks is thus:

Note hypaton.	A, la, mi, re.
Paranete hyperboleon.	G, fol, re, ut.
Trite hyperboleon.	F, fa, ut.
Note diezeugmenon.	E, la, mi:
Paranete diezeugmenon.	D, la, fol, re.
Trite diezeugmenon.	C, fol, fa, ut.
Paramese.	B, fa, b, mi:
Mese.	A, la, mi, re.
Lycanos meson.	G, fol, re, ut.
Parhypate meson.	F, fa, ut.
Hypate meson.	E, la, mi.
Lichanos hypaton.	D, fol, re.
Parhypate hypaton.	C, fa, ut.
Hypate hypaton.	B, mi.
Proslambanomenon.	A, re.

Let them that would read more upon this Subject, inspect *Glarean*, lib. 2: *Zecelin*, *Apuleius*, and *Plutarch*. As for Music in general, *Pliny* saith, it was invented by *Amphion*, the Son of *Jupiter* and *Antiope*; the *Grecians* ascribe it to *Diodorus*; *Ensebius* to *Zeus* and *Amphion*; *Solinus* to the *Cretans*; and *Polybius* to the *Arcadians*. As for the particular kinds of Music, some ascribe the invention of the Harp to *Mercury*, others to *Amphion*, and others to *Apollo*; the Pipe they attribute to *Pan*, or as *Ensebius* will have it, to *Cybele*, and some to *Apollo*; the silver Trumpet to *Moses*; Drums to the *Romans*; Fiddles to *Haliartes*, King of the *Lydians*; and Lutes to the *Grecians*. *Hermophilus* distributed the Pulse and beating of the Veins to certain measures of Music. Lastly, The *Troglodites* invented Dulcimers. Now as for the praise or dispraise of Music several things may be said: First, By way of commendation, Music being the Art of Harmony; they who love it not, are as extravagant, as they who make no difference between a fair and an ugly Face, proportion being the chief difference of both. Music cures some Diseases, as the biting of the *Tarantula* and Melancholy; it allwages the raving of *Dæmoniacks*, as we read in the Story of *Saul*; the crying of new born Children is quieted by the jingling of Keys, or knocking a Basson, and when they are become bigger, they are diverted with the singing of their Nurses; the *Cretans* made their Laws to be more easily learnt by

their young people, by causing them to sing them; and we see the Rules of Grammar are for the same reason contriv'd into Verse. *Achilles* in *Homer* diverted himself with his Harp, when he was at leisure from his military Employ's; the Gally-slave, Flow-man, Carter, and Labourer, ease the tediousness of their Toyl and Journey with singing and whistling; Artificers and Shepherds sweeten their Labours with Songs, and Maids spin more nimbly with the humming of an old Ballad or Song. The *Romans* sung Spondaick Verses whilst they offer'd their Sacrifices; and *David* danced before the Ark, all his Psalms being fitted to the Harp, and other harmonious Instruments. Musick excites both sadness and mirth; for as Physick either quiets or purges the Humours of our Bodies, so doth Musick the Passions of the Mind. The Emperor *Theodosius* was averted from destroying the City of *Antioch*, by the melodious Sonnets of little Children, instructed therein by *Flavianus* their Bishop. The Prophet *Elisha* caused the Harp to be play'd on to him, before he prophesied the overthrow of the *Moabites*; and *Michaia* in the presence of King *Ahab* refused to prophesie, till one had first play'd before him on a musical Instrument. Mr. *Osborn* saith, that a handsome Woman who sings well is a *Musick-Trap* baited at both ends; and thus we see *Straconice* captivated *Antiochides* with a Song. Therefore considering the great influence which Musick hath over the Minds of men, it is no small policy in Ecclesiasticks to assign the use of Organs in Churches, which gets men a stomach to their devotion, whether it be good or bad; as in an *Italian* Ayre, the young Ladies mind not the sense and words, but the Musick. Finally, The Ancients had no small Veneration for Musick, when they feign'd *Apollo* the God of Wisdom, to be the God of Musick too. However some there have been that have decry'd it; thus *Antisthenes*, *Scipio*, *Emilius*, and *Cato*, utterly despised this Science; thus *Alexander* was reprov'd by *Philip* for singing, and had his Harp broke by his Schoolmaster *Antigonus*. The *Egyptians* (as *Diodorus* witnesseth) forbade the use of Musick to their youth, as rendering them luxurious and effeminate; also *Ephorus* (according to *Polybius*) condemns it as an Art invented only to deceive and debauch men. Mr. *Osborn* is a great enemy to this Art, saying, that Musick is so unable to refund for the time and cost required to be perfect therein, as he cannot think it worthy any serious consideration or endeavour; the owner of that quality being still oblig'd to the trouble of calculating the difference between the morose humour of a rigid Refuser, and the cheap prostituted levity and forwardness of a mercenary Fidler; denial being as often taken for pride, as a too ready compliance for ostentation.

*Omnibus hoc vitium est cantoribus, inter amicos
Ut nunquam inducant animum cantare rogati,
Injussi nunquam desistant.* — Horat. lib. 1. sat. 3.

Those so qualified seldom know when 'tis time to begin, or give over; especially Women, who often decline in modesty, proportionably to the progress they make in Musick. As for my own part, I have spent some time in practising Musick, and repent not my retiring from my more tedious Studies, I play over some new set of Lessons, which is neither so dangerous or expensive as almost all other Recreations are. *Senellam non citiaris carentem*: 'tis a diversion even in old age, when being disabled from all other Recreations without doors; yet may he enjoy this within, if he have but the free use of his Fingers left him. Concord and Harmony are so universally grateful, that he seems a Rebel to Nature who is not pleas'd therewith. And however some few may delight in this Science; and nevertheless be ill-natured; yet did I never observe any one that was averse to all kinds of Musick; but who was morose, froward, peevish, and of an evil disposition. The *Italians* were formerly the best skill'd in this Science, and the *French* have lately boasted of the famous Compositions of Monsieur *Baptist*; but at this present time the *English* are not inferior to either in our number of eminent Masters, such as the late famous Mr. *Lock*, Mr. *John Banister*, and many others living now amongst us.

[6] *A choice Nisæan Horse*; because as *Herodotus* saith (in his *Thal.*) all four-footed Beasts are greater in this Island than in any other, but more especially Horses. Likewise *Sirabo* (lib. 11.) highly magnifies the *Nisæan* Horses. Thus on the 13th day (or Ides) of December, did the *Romans* sacrifice a Horse to *Mars*: *Nisæa* was a Country wherein *Alexandropolis* stood, near the Gulf of *Megaris*. See *Sirabo*, lib. 11:

[7] *The*

[7] *The Wisdom of Pythagoras*; notwithstanding I have written several things already concerning this Philosopher, yet give me leave in this place to sum up his whole History, with Monsieur *Repin's* Character of him, which is this: *Thales and Pythagoras* (saith he) were the two Founders of ancient Philosophy; the one in *Greece*, the other in *Italy*. Nevertheless there appear'd in the School of *Pythagoras* somewhat more regular and better establish'd, than in that of *Thales* and his Successors. For as in the Doctrine of *Pythagoras* every thing was made mysterious; so sublimity was its principal Character: that Religious Silence which with so much rigor he imposed upon his Disciples, was an Art to procure himself the more respectful attention. The Life of that Philosopher, as well as his Doctrine, is ever at this day a great Subject of Controversie: he was indeed a man of a deep reach, a quick penetrating apprehension, and of indefatigable industry and application. His usual way of teaching was by Geometry and Numbers: he explain'd material and sensible things by Geometry, and intellectual by Musick and Numbers. He was of too solid a Judgment, to imagine any reality in Numbers, which are but only intentional Beings, as *Aristotle* proves in his Metaphysics. It is true, he found so great a facility in explaining the perfection of every thing by harmony and proportion, after the manner of the *Egyptians*, that he express'd himself no other way; and that he made use of Numbers as of Symbols and Signs to teach with: and all that Science of Numbers which was so familiar to *Pythagoras*, is still to this day a kind of Mystery, whereof the Secret is not very well known. *Iamblicus* in the Life of that Philosopher says, that he invented a Musick proper for the Cure and quieting of the Passions. In his Moral Philosophy there is nothing regular; only fair Maxims without Principles: his Natural Philosophy is the same almost with that of the *Platonists*. His Doctrine of two Principles, the one of good, and the other of evil, whereon the *Manichees* built their Faith, is false; for of real Beings there is but one real Principle: *Pythagoras* in *Plutarch* boasts, that the greatest fruit which he had reap'd from Philosophy was, (as his Disciple *Apollonius* here does) not to wonder at any thing: for that Philosophy discover'd to him the cause of every thing, as *Horace* expresses it to *Numicius*, *Nil admirari prope res est una Numici*. In fine, *Pythagoras* had so extraordinary a Genius for Philosophy, that all the other Philosophers have gloried to stick to his Sentiments: *Socrates* and *Plato* have hardly any thing that is good but from him. And if we consider more narrowly, we shall even find, that amongst all other Sects almost, there is somewhat of the Spirit of *Pythagoras* predominant in them.

CHAP. XXI.

The King granteth to Apollonius, that he may be entertain'd by a private Host: An Eunuch is sent to Apollonius, to acquaint him that he should ask twelve Boons of the King, and a time is appointed for that purpose: The advice of Damis about the Boons to be receiv'd.

Now the King telling him that he was more pleas'd with his coming, than if he had added the Riches of the Persians or Indians to his own wealth, and that he made him his Guest, and partaker of his Royal Court; Apollonius replied, If you should come into my Countrey Tyana, and I should entreat you to abide in that House which I did inhabit, would you do so? No, by Jove, said the King, unless it were such an House as could conveniently receive me and all my Attendants. The same is my case, said Apollonius, for should I dwell in an House unsuitable to my condition, I could not live at ease; for all [1] excess is more irksome to wise men, than any defect is to you great men; wherefore I had rather be entertain'd by some private man that is my equal: notwithstanding I will

be as frequent with you as you please. Wherefore the King condescended to his Request, to the end he might not displease him, appointing a certain honest and good Babylonian to entertain him. Now as they were at Supper, an Eunuch (one of the King's Messengers) came to them with this Message to Apollonius, The King giveth you liberty to ask of him twelve Boons, such as you your self please, entreating you that they may not be small ones, in that he hath a desire to make known his Magnificence as well to your self, as to us. Apollonius commending the Message, asked him, When it would be seasonable to make his Demands? To whom the Eunuch reply'd, To-morrow: and moreover went to all the Friends and Kinsmen of the King, and enjoy'd them to be present with the Petitioner, a man whom the King so much honour'd. But Damis said, He understood that Apollonius would ask nothing, in that he knew his disposition, and had sometimes heard him pray to the Gods in this manner, O ye Gods, grant me to have a few things, and to stand in need of none! But nevertheless, observing him to stand in a brown study, he concluded that he would ask something, and that he was then pondering within himself what it should be. But Apollonius said to him, O Damis, I am musing with my self this evening why the Barbarians should think Eunuchs to be modest, and should make use of them to keep Women? I (said Damis) think this to be manifest even to a Child, in as much as gelding having depriv'd them of the faculty of Copulation, they are permitted not only to keep Women, but even to lie with them. Wherefore Apollonius answer'd, Do you think that gelding cutteth away their loving, or Copulation with Women? Yes, reply'd Damis, for if the part be extinguish'd that doth infuriate the whole Body, none will be stricken with Love. Whereupon Apollonius after having pass'd a while, said unto him, To-morrow Damis you shall understand that [2] Eunuchs are in Love, and that the Lust which cometh in through the Eyes is not extinguish'd, but that there remaineth some heat and vigor in them: for something shall come to pass that will disprove your Discourse. But were there any humane Art that is so powerful to expel such Lusts out of the Mind, yet should I not think fit to reckon Eunuchs in the number of the chaste, as being enforced thereunto, and by a violent Art drawn to an abhorrency of Love: for it is the part of Chastity, when a man is exceeding lustful, not to yield to the allurements of Venus, but to abstain and overcome that rage. Whereunto Damis reply'd, O Apollonius, we will consider of these things again hereafter: but now we must advise with our selves what answer is to be made to-morrow, to the great and excellent Offers of the King; for you perhaps will ask nothing, but you ought to beware that you seem not out of pride to refuse the King's Bounty. This therefore is to be heeded, as also in what Country you now are, and that we lie at the King's mercy. But above all you must take heed of Calumny, lest you be thought to reject good Offers out of arrogance. Besides, you must consider, that the Virtues which we now have, will serve us till we come into India, but they will not suffice to bring us back, nor do we well know where to get others.

Illustrations on Chap. 21.

[1] **A**Ll Excess is more irksome to wise men; that Vertue consists in Moderacy, hath been the common opinion; and as the French Virtuoso in his Philosophical Conference observes, 'Tis the property of every thing destitute of Reason to be carried into Extremes: The Stone to the Center; Fire to the Circumference; the Earth imbibes as much Water as it can; an Animal eats as much Food as it can cram in; the Spider weaves as long as hath wherewithal; the Nightingale often sings till she bursts; and every Passion guided

guided by it self alone, is carried to the utmost point: in Discourse, or Writing, profound Sense borders upon the Confines of Nonfence, and a strong Line shews a weak Author.

*Wit, like a Falcon towing in its flight,
When once it soars above its usual height,
Lessens till it becomes quite out of sight.* *Prolog. to Psyche.*

Therefore of all such Writings St. Jerom used to say, *Qui non vult intelligi, debet negligi*: Likewise, what can be more absurd or ridiculous than the extremity of any Mode or Fashion? such as are,

*Narrow Trunk Breeches, and the broad-bottom'd Hat,
The dangling Knee-Tye, and the Bibb-Cravat?*

From hence it was, that *Dadalus* in the Fable enjoy'd his Son *Icarus* to take his flight, neither too high, for fear lest the wax of his Wings should be melted with the heat of the Sun; nor yet too low, for fear of wetting them in the Sea: which course all men have follow'd that were happy. Liberality (which all men commend) is a mean between Avarice and Prodigality: the Avarous being excessive in receiving, and defective in giving; as the Prodigal on the contrary is excessive in giving, and defective in receiving: The Prodigal by doing good to others, does hurt to himself; the Miser does no good to others, and much less to himself: therefore he alone that keeps a mean in his expences, deserves the name of virtuous, and makes his Liberality esteem'd. Now Magnificence hath the same respect to great expences, that Liberality hath to less, being the mid-way between two extremes. Again, Rashness does oftentimes prove of as ill consequence as Cowardise; but true Valour holding a mean between both, prevents it. The regular desire of moderate Honours, hath for its extremes, contempt of Honour, and Ambition; Clemency is between Choler, which is offended with every thing, and Stupidity, which is offended with nothing; Veracity, between Boasting and Disimulation; Facetiousness, between Buffoonry and Rusticity; Amity, between Flattery and Harred; Modesty, between Bashfulness and Impudence; Anger, between Malice and Neglect. In fine, all Vertues have their extremes, which gave occasion for that saying, *In medio consistit Virtus*, in consideration whereof, the wise man prays neither for plenty nor want, but for a Mediocrity; to which the Ancients to shew their esteem thereof, gave the attribute of Golden. In the same manner we see *Apollonius* here prays neither for Poverty nor Riches, but only to have a few things, and to stand in need of none. We should avoid as well the Gulf of Charybdis, as the Rocks of Scylla.

[2] Eunuchs are in Love; *Cal. Rhodiginus* (lib. 13. ch. 19.) saith, that Eunuchs were first made by *Semiramis*. And *Herodotus* informs us, (lib. 8.) that among the Barbarians and Eastern people Eunuchs were of great esteem and value. Also *Mr. Ricaut* (in his late ingenious Tract of the Turkish Polity) shews, that the Grand Seigneur makes use of Eunuchs for all his great Offices and Employments. *Herodotus* writes, that *Hermotimus* being taken Prisoner in War, was sold to *Panionius*, who caused him to be gelded; for that *Panionius* making Merchandize of such kind of Ware, gelded all the fair Boys he could lay his hands on, and afterwards carrying them to *Sardis* and *Ephesus*, sold them almost for their weight in Gold: so highly were Eunuchs esteem'd of amongst the Barbarians, saith *Herodotus*, lib. 7. *Xenophon* bringeth in *Cyrus* to be of that opinion, and therefore makes him commit the keeping of his Body to Eunuchs rather than to others. Nevertheless the Roman Emperors have always rejected Eunuchs, placing them in the rank of those that were neither Men nor Women, as appears by *Valerius Maximus*, who saith, that one *Genutius* having gelded himself, was adjudged unworthy to have the benefit of a man's last Will and Testament, because (saith *Valerius*) the Tribunals of Justice should not be polluted with the presence of Eunuchs; for such were all *Cybele's* Priests, whereof *Genutius* was one. *Val. Max.* lib. 7. ch. 7. *Basil* (lib. 4. ch. 4.) in a Letter to *Simplician*, maketh a bitter Invektive against such; and so doth *Claudia* the Poet, (lib. 7. *Parerg.* ch. 23.) and others. *Luitprand*, Deacon of *Pavia*, tells us, that *Theobald*, Duke of *Spoleto*, making War upon the *Grecians*, cut off the privy Members of all such Enemies as fell into his hands, and so dismiss'd them; whereupon a poor *Grecian* Woman throwing her self at the Duke's Feet, said thus unto him, *O* *Theobald*,

whom

what have we poor Women done unto thee, that thou shouldst thus wage War upon us with such extremity? we are no Warriors, nor ever learn'd to handle any other weapons than the Distaff and Spindle: wherefore then dost thou deprive us of our pleasures, by taking away our Husbands instruments of Generation? are there no Eyes, no Noses, no Ears? must thou needs extend the power of thy War upon that only which Nature hath lent us the use of? Whereupon Theobald was so taken with this Womans Arguments, that he ever after forbore that kind of Cruelty: Dr. Brown saith, that all Castrated Animals (as Eunuchs, Spadoes, &c.) are longer lived, than those which retain their Virilities. Now concerning the Lust of Eunuchs, whereof Apollonius here speaks, there have been many famous Examples of the like nature, sufficient to verifie his Assertion, that Eunuchs are in Love: Favorinus the Philosopher, who lived in Adrian's time, was an Eunuch, and yet nevertheless accused of Adultery. So likewise it is reported of the Eunuch Bagoas, that he was actually taken committing Adultery; as in the three and twentieth Chapter of this first Book of Philostratus, we have another Example of the like nature. Nay, 'tis a thing seen almost every day amongst Horses, to have Geldings cover Mares, and that to all outward appearance, as well as any stone-Horse. But what I most wonder at, is a Story related by Suidas, viz. that Hermias the Eunuch begat Pythiades; for Galen (lib. 15. de usu part.) positively declares, that Eunuchs are altogether unapt for Generation: nevertheless, whether it be through an imperfect Castration, leaving some Fibers or small Vehicles belonging to those parts undissolved, or no, yet most certain it is, that some among them have had very strong and amorous Inclinations: and this hath made lascivious Women ever so fond of them:

Cur tantum Eunuchos habeat tua Gelia, quæris? &c. Martial. Epig.

CHAP. XXII.

Apollonius at first makes a shew, as if Damis had by his persuasions prevail'd with him to accept the King's Gifts, in that Æschines, Plato, Aristippus, Helicon, Phyton, Eudoxus, and Speusippus, were lovers of Money: Afterwards he gravely disputes, that Money is to be condemn'd, especially by a wife man.

Now with such Art did Damis allure him not to refuse the King's Liberality. But Apollonius, as taking part with him in his Reasoning, said to him, O Damis, you forget the Examples of others: among which this is one; that [17] Æschines, the Son of Lyfianias, sail'd into Sicily to [2] Dionysius for Wealths sake: and [5] Plato in like manner pass'd [3] Charybdis thrice for Sicilian Riches: Likewise [4] Aristippus the Cyrenean, [6] Helicon of [7] Cyzicus, and [8] Phyton, when he fled away from [9] Rhegium, so plung'd themselves in Dionysius's Treasuries, that they had much ado to recover themselves from thence. Moreover they say, that [10] Eudoxus the Cnidian, having made a Journey into Egypt, did openly confess that he came for Riches, and discours'd with the King of the same. But not to traduce any more learned men, they report, that [11] Speusippus was so in love with Money, that he travelled into Macedonia to [12] Callander's Wedding, carrying along with him certain frigid Poems, which he there recited to get Money. But as for me, Damis, I suppose that a wife man is in greater peril, than they that cross the Sea, or go into the Wars; for envy attendeth him both when he speaks, and when he holds his peace: when he is very earnest, and when he is remiss: when he doth something, and when

when he doth nothing: when he saluteth, and when he saluteth not. Wherefore he had need to be well guarded on every side, and to know, that if a wife man be overcome with Sloth, or with Anger, or with Love, or with Drunkenness, or do some other unreasonable thing, he may perhaps have pardon: but if he subject himself to Money, he is unpardonable, and odious, as being obnoxious to all other Vices; for that he would not be overcome with the Love of Money, if he were not likewise overcome with the Love of his Belly, of Apparel, of Wine, and of Wenching. But you are perhaps of opinion, that it is a less crime to offend at Babylon, than at Athens, or at Pythia, or at Olympia: and consider not, that to a wife man every place is Greece. Neither will he esteem or think any Country wild or barbarous, for as much as he lives under the eyes of Vertue, and doth see indeed but a few men, but looks on them with a thousand eyes. Now if you Damis were acquainted with an Athleta, (one of those who [13] exercise all the Grecian Games of Manhood) do you think he would shew himself a stout and good Champion, if he were to contend in the Olympick Games, and go into Arcadia? or that he would take care of his Body, if he were to contend in the Pythian and Nemean Games, because these are the noted Games and Exercises that are practis'd in Greece; but that if Philip should institute Olympick Games for the Cities he had taken, or if his Son Alexander for the many Victories he had obtain'd, should set up publick Sports, he would have the less care to prepare his Body, or would contend the more remissly, because he was to do his Feats at [14] Olynthos, or in Macedonia, or in Egypt, and not in Greece, and the places for Exercise thereunto belonging. Damis writeth, that he was so confounded with this Reason, that he hid himself for shame of those things he had spoken, and begg'd pardon of him, for that having not yet thoroughly understood him, he adventured on such advice and persuasion. But Apollonius comforted him, said, Be of good cheer, for neither did I speak these things to chide you; but only that I might expound my self to you.

Illustrations on Chap. 22.

[1] Æschines the Son of Lyfianias; Laertius (lib. 2.) reckons up eight eminent men of this Name: whereof the first was Æschines the Philosopher; the second a Rhetorician; the third an Orator, contemporary with Demosthenes; the fourth an Arcadian, Scholar to Isocrates; the fifth of Miletene, surnam'd Rhetoromastix; the sixth a Neapolitan, and Academic Philosopher, Disciple to Melanthius the Rhodian; the seventh a Milesian, and Friend to Cicero, a Writer of Politicks; the eighth a Statuary. Now the first of these, viz. Æschines the Philosopher, is the person mention'd by Apollonius; for he was (as Plato writes) the Son of Lyfianias, though others will have him to be the Son of Charinus: and for his Country, an Athenian of the Sphettian Tribe. In his Youth being very industrious, but poor, he apply'd himself to Socrates, who esteem'd him as a Jewel, and reckon'd him one of his best Disciples; for he never forsook his Master: this made both Plato and Aristippus envy him. Idomeneus saith, it was he who counsell'd Socrates to escape out of Prison, notwithstanding Plato ascribes that advice to Crito. Now Æschines being very poor, Socrates gave him some of his Dialogues to make money of, which Æschines reading at Megara, Aristippus derided him for a Plagiary: Plat. de Ira cohibet. As for his Voyage into Sicily, (whereof Apollonius speaks) Laertius, and from him Suidas, write that being infligated by poverty, he went into Sicily, there to visit Dionysius the Tyrant, which was at the same time that Plato and Aristippus were resident there; and that Plato being out of Favour with Dionysius, took occasion, by presenting Æschines unto him, to reingratiate himself; as Plutarch testifieth: But Laertius saith, that Æschines coming thither, was despised by Plato, and recommended only by Aristippus. He imparted some Dialogues to Dionysius, who gratified him

His Life was wholly addicted to Voluptuousness and Luxury, in so much that his Philosophy was tainted therewith; the Doctrine that he taught being soft and voluptuous, and therefore condemn'd by *Xenophon*, *Plato*, *Phaedo*, *Aschines*, and *Antisthenes*. He used to say, that good Cheer was no hindrance to a good Life. The Pleasures which he had, he used; and those which he had not, he despised. When he travell'd to increase his Knowledge, he made his Servants cast away their Money, that they might travel the lighter. He said, Pleasure was the end of good men, and Sorrow of ill. He liked no Pleasure, but that which might concern a man's own Happiness. But of his Doctrines, Apothegms, Writings, and Epistles, see them in Mr. *Stanly's* Lives of the Philosophers, collected at large out of *Laertius*, *Cicero*, *Athenaeus*, *Plutarch*, *Stobaeus*, and others. For the manner of his Death, it was thus: Having lived long with *Dionysius*, at last his Daughter *Arete* sent for him to come and order her Affairs at *Cyrene*, she being in danger of oppression by the Magistrates. Hereupon *Aristippus* took leave of *Dionysius*, and being on his Voyage, fell sick by the way, and was forced to put in at *Lipara*, an *Aeolian* Island, where he died. His Disciples and Successors in his Doctrine were his Daughter *Arete*, *Archippus* of *Ptolemais*, his Grandson *Aristippus*, *Theodorus* the *Archieb*, *Antipater*, *Epistimides*, *Varroates*, *Hegefas*, and *Ammicrus*.

[5] *Plato*, &c. *Plato*, the Prince of the *Academick* Sect, was born at *Athens*, in the 88th Olympiad, as *Ludovic. Vives* writes in *August. Civit. lib. 8. ch. 4. Apuleius* (*lib. 1. de Dogm. Plat.*) tells us, that *Plato* was so firmaned from the large Habitude of his Body, for he was at first called *Aristoteles*; however some think he was called *Plato*, from the Amplitude of his Speech and Eloquence. As for his Parents, they were *Ariston*, and *Perictione*; his Father's Family was related to *Codrus*, the last King of *Athens*: his Mother *Perictione* (by some called *Potone*) was descended from *Solon*, the famous *Athenian* Lawgiver; whence *Plato* in his *Timaeus* speaking of *Solon*, calls him his Kinsman. Nevertheless *Apuleius* saith, there are some who assert *Plato* to be of a more sublime Race: and *Aristander* (who is follow'd by many *Platonists*) thinks he was begotten on his Mother by some *Spectrum*, in the shape of *Apollo*: for *Plutarch*, *Suidas*, and others affirm, that *Apollo Perictione* miscuit. Whilst *Plato* was yet an Infant, carried in the arms of his Mother *Perictione*, *Aristo* his Father went to *Hymettus*, (a Mountain in *Attica*, eminent for abundance of Bees and Honey) to sacrifice to the Muses, taking his Wife and Child along with him; as they were busied in divine Rites, she laid the Child in a Thicket of Myrtles hard by; to whom, as he slept (in *Cunis dormienti*) came a swarm of Bees buzzing about him, and (as it is reported) made a Honey-comb in his mouth: which was taken as a preface of his succeeding Eloquence. *Plato's* first Master was *Socrates*, with whom it is said he lived eight years; in which time, he committed the substance of *Socrates* his Discourses to writing, but with great mixture and addition of his own; which much offended *Xenophon* his co-Disciple, who in an Epistle to *Aschines Socraticus*, upbraids him with it: *Ensch. Praepar. Evang. l. 24.* From *Socrates* he receiv'd the chiefest of his Morals. After *Socrates's* death, *Plato* applied himself to *Cratylus*, the Disciple of *Heraclitus*, from whom we may presume he received good Instructions, for that he makes him the chief Subject of one of his Dialogues. Now *Plato* being the first of all the *Heraclian* Sect, and afterwards determining to be of the *Socratic* Discipline, became the most famous of all Philosophers. *Apul. lib. 1. de Philosoph.* After this, *Plato* address'd himself to *Hermogenes*, who follow'd *Parmenides's* Philosophy, from whom we may suppose he borrowed many of his Metaphysical Contemplations about divine Ideas, whereon he discours'd at large in his Dialogue called *Parmenides*. Then *Plato* had recourse to *Euclid*, Founder of the *Megarick* Sect: from whence he went to *Cyrene*, there to be instructed by *Theodorus* the Mathematician. In the next place, *Plato* having a strong inclination to the *Pythagorick* Philosophy, travell'd into *Italy*, that part of it which was called *Magna Graecia*, where *Pythagoras* had Philosophized, and left behind him many Sectators of his Discipline. Now amongst these *Pythagoreans*, *Plato* heard at *Tarentum*, *Archytas* the elder, and *Euritus*; amongst the *Locrians* he heard *Timaeus* the *Locrian*, from whom he is supposed to have borrowed many Traditions touching the Origin of the Universe, its parts, &c. See *Lud. Vro.* on *Aug. lib. 8. ch. 11.* Moreover, at *Croto*, *Plato* heard *Philolaus* the *Pythagorean*; as also *Lysis* of the same Sect, whom he makes the Subject of his Dialogue call'd *mei phras*; and perused the Books of *Epicarmus*, alias

alias *Cous*, that famous *Pythagorean* Philosopher. Hence it is, that from *Plato's* great imitation of the *Pythagorean* Philosophy, the Names of *Platonists* and *Pythagoreans* are oft confounded in ancient Authors. *Ensch. lib. 14.* Afterwards *Plato* (being not content with the Knowledge which he had learnt at *Athens*, and from the *Pythagorick* Sect in *Italy*) travell'd into *Egypt*, accompanied with *Euripides*, or (as *Vossius* hath it) with *Eudoxus*, where he had 13 years Conversation with the *Egyptian* Priests, as *Strabo* writes, *lib. 17.* *Cicero* tells us, that *Plato's* design of travelling into *Egypt*, was to inform himself in Arithmetick, and the celestial Speculations of the *Barbarians*. After this, some will have it that *Plato* travell'd into *Phanicia*, for that he seems to have been acquainted with their Learning. Now *Plato* having in this manner collected what stock he could of Oriental Wisdom, returned home to *Greece*, where in a Village near *Athens* he instituted his School called the *Academy*; so call'd from one *Academus*; the place (as *Laertius* tells us) was woody and moorish, therefore very unhealthful: Now concerning *Plato's* going to *Dionysius*, which *Apollonius* here speaks of, we read that he made three several Voyages into *Sicily*; whereof, the first was to see the fiery Eruptions of *Aetna*; the second to visit *Dionysius* the elder, whose anger as it once made him depart, so did his Son's (*Dionysius* the younger's) love and earnest entreaties, make him return again; and give *Sicily* a third Visit. Afterwards he died in the 13th year of the Reign of *Philip of Macedonia*, and in the first of the 108th Olympiad, being the 81st year of his Age, according to *Hermippus*, *Cicero*, *Seneca*, and others; Age alone being his death: *Hermippus* saith, he died at a Nuptial Feast; *Cicero*, as he was writing; but some falsely report, he was devoured with Lice, as *Pherecydes*. His Doctrine and Precepts are at large treated of by Mr. *Stanly*; but as for his Character, it is thus given us by a late ingenious modern Author: "Plato has the smoothest tongue of Antiquity, and takes pleasure to make men hear him attentively, though he is not much concern'd whether they believe him or not: he is always florid, but not always solid; the false relish that was then in vogue through the credit of the *Sophists*, oblig'd him to that flourish of expression which he used. He is witty, quick, and elegant, and as ingenious as a man can be; for with little Coherence and Method he observes in his Discourse a secret Oeconomy, which fails not to hit the Mark. And seeing he teaches only by way of Dialogue, that he may follow a free and disentangled Style, which has the Air of Conversation, he is rich in Prefaces, and magnificent in his entry on Discourses; yet he decides but little, no more than *Socrates*, and establishes almost nothing at all: however, what he says is so naturally exprest, that nothing can be imagin'd more taking. The slight matters which he mingles with great in his Discourses, and the Trifles wherewith he circumstantiates what is essential and weighty in the Subjects he treats of, render him alluring; and it is by this way alone that he amuses. But through the great desire he hath to be pleasing, he is too much for telling of Wonders. Most part of his Discourses are nothing else but Fables, Metaphors, and continual Allegories; he affects often to be mysterious in what he says, that he may keep himself the more within the verge of his Character; and it is commonly by Lying that he undertakes to persuade Truth. *Rhodigianus* pretends, that his sense is more to be minded than his words, which are often Allegorical: Moreover, he was too much a Politician to be a Philosopher: for in one of his Letters to *Dionysius of Syracuse*, he acknowledges that he publish'd none of his Maxims, but under the Name of *Socrates*, that he might not be accountable for his own Doctrine, in a time when the Nicety of the people of *Athens* was offended at every thing. The Condemnation of *Socrates* made *Plato* so cautious, that to be in good terms with the publick, and to dispossess the people of the opinion, that he was addicted to the Sentiments of his Master, he turn'd *Pythagorean*. Now howbeit he was a man of vast Capacity, (for what did he not know, says *Quintilian*?) and had a wonderful Genius for Sciences, whereof he always speaks better than others did; yet must it be acknowledged, that he gave greater Reputation to Philosophy by the Conduct of his Life and Vertue, than by his Doctrine: for he it was who first taught, that true Philosophy consisted more in Fidelity, Constancy, Justice, Sincerity, and in the love of ones Duty, than in a great Capacity. After his death, his Disciples so alter'd his Doctrine, and fill'd his School with such rigid Opinions, that scarcely could there be known amongst them the least print of the true Doctrine of *Plato*: which was divided into so many Sects,

[10] *Eudoxus* the *Cnidian*, was (as *Laertius* writes, *lib.* 8.) the Son of *Aischinus*;
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he was skill'd in Astrology, Geometry, Physick, and Law. His Geometry he learnt of *Archytas*; his Physick of *Philistion the Sicilian*, as *Callimachus* saith in his Tables; also *Phoron* (in success.) writes, that he was a Disciple of *Plato's*. When he was 23 years old, having a great desire after Learning, and yet by reason of his poverty wanting wherewithal to purchase it, also much envying the glory of *Socrates* his Disciples, he travelled from his own Countrey *Cnidus* (one of the *Cycladian* Isles) to *Athens*, there to learn Philofophy, where after two months abode, he returned home again. And from thence, being supplied with moneys through the bounty of his Friends, he afterwards travell'd into *Egypt*, in company of *Chrysippus* the Physician, carrying along with him Letters of Recommendation from *Ageilius* to *Nectanabis*, by which means he was admitted into the Converse of their Priests, amongst whom he continued the space of 16 months, where he wrote a History, comprehending their Transactions the last 8 years. After this he return'd to *Athens*, being follow'd by many Disciples, and died in the 53. year of his Age. See *Laertius*, lib. 8.

[11] *Spensippus*, was an *Athenian*, born at *Myrrhinus*, (which belong'd to the *Pandonian* Tribe) his Father named *Eurymedon*, his Mother *Porone*, and Sister to *Plato*. He was educated under his Uncle *Plato*, whose Niece's Daughter he married, having with her 30 Minæ for a Portion, which *Dionysius* sent her; to which sum *Chio* added a Talent. When *Dion* came to *Athens*, *Spensippus* was his constant Companion, which he did by his Uncle *Plato's* Advice, to soften and divert the morose humour of *Dion*; whereupon *Timon* (in *Silla*) calls *Spensippus* a good Jester: *Plat. Vit. Dion.* The last Voyage that *Plato* made into *Sicily*, *Spensippus* accompanied him, and grew much into favour with the Citizens of *Syracuse*, by reason of his free Behaviour. Afterwards *Spensippus* at his return to *Athens*, infligated *Dion* (who was there in Banishment) to levy War upon *Dionysius*, which accordingly he did with great success, and have already shew'd in the Life of *Dionysius*: upon this, when *Dion* had recover'd *Sicily*, he bestow'd upon *Spensippus* his Countrey-house, which he had purchased at *Athens*, as a reward for his good counsel. Now *Plato* dying in the first year of the 108th Olympiad, *Theophilus* being *Archon*, *Spensippus* succeeded him in the School of his Academy, whom he follow'd also in his Doctrine: he continued Master of this School 8 years, till at last being very infirm, and disabled by the Palsie, he relinquish'd it to *Xenocrates*. As for the profession of Philofophy which *Spensippus* made, it was the same with that of *Plato*. He first (as *Theodorus* affirms) look'd into the Community, and mutual assistance of Mathematical Disciplines, as *Plato* did into that of the Philofophical. He affirmed, that the Mind was not the same either with good or one, but of a peculiar nature, proper to it self. And he exacted Money of his Disciples, contrary to the custom of *Plato*. For though he followed *Plato* in his Opinions, yet did he not imitate his Temper, *Spensippus* being austere and cholerick, nor had so great command over his Pleasures. In Anger he threw a Dog into a Well; and indulging himself in Pleasure, he went to *Cassander's* Wedding in *Macedonia*: *Laert. Philostrat.* He was likewise a great lover of Money, as *Apollonius* here mentions, and also *Laertius* saith the same. In so much, that some indifferent Poems which he had made, he himself sung publicly for profit. These Vices, *Dionysius* writing to him, decries, saying, *Plato took no money of his Scholars, but you exact it whether they are willing or not*: as is extant in *Athenai Dipnos*. lib. 12. ch. 24. He was (as *Timotheus* saith) very infirm of Body, in so much that he was fain to be carried up and down the Academy in a kind of running Chair. At length he died of grief, as *Laertius* (lib. 4.) affirms: who elsewhere citing *Plutarch*, in the Lives of *Lysander* and *Scylla*, saith, that *Spensippus* died of the *Plethysialis*; but there is no such passage in *Plutarch*, as now extant. Lastly, Concerning his Writings, *Phavorinus* (in the second Book of his Commentaries) saith, that *Aristotle* paid three Talents for them. He wrote many things, chiefly in Philosophy, as Commentaries and Dialogues; whereof you may see a large Collection in *Stanley's* Lives, out of *Laertius*, *Suidas*, *Plutarch*, *Apuleius*, *Stobæus*, and *Athenæus*.

Now for the further Illustration of those Philofophers Lives and Doctrines, which are made use of in this Treatise, give me leave (as I did before in History) so now to do the like in Philofophy; and for the better Explanation thereof, present you with this short Scheme, as well of the principal Sects, as Successions of the most eminent Philofophers, which is thus digested and collected out of *Clemens Alexandrinus*, *Laertius*, and others.

Typus sive Epitome (uti Clemens ipse vocat) Successionis Philofophorum ex Clem. Alexandr. Stromat. 1.

Alter Lat. tit. Præm. p. 9, 10.

Φιλοσοφίας τριών μετὰ τὸς περὶ ἑπταμήνους ἀνδρας (Septem scil. Sapientes) τρεῖς γενέσασαι διαδοχαί, ἐπὶ τῷ μὲν τῶν ἑπτὰ ἐκ δὲ διέτεταν.

